DECEMBER 1954 PRICE 1s. 6d. NET.

# The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A., D.D.

## Contents

PAGE

I. NOTES OF RECENT EXPOSITION—N. P. Williams—The Priesthood Militant—Dr. Vincent Taylor's 'Life and Ministry of Jesus'—Our Documentary Sources—The Kingdom of God 65

II. IMPORTANT AND INFLUENTIAL FOREIGN BOOKS: ERNST PERCY'S 'MESSAGE AND MISSION OF JESUS.' By Principal Matthew Black, D.D., D.Litt., College of St. Mary, St. Andrews . . . . . 68

III. HUMAN RELATIONSHIPS IN AN EXPANDING COMMUNITY. By the Reverend W. Y. Batley, M.C., M.A., Boscombe, Bournemouth . . . . . 71

IV. LITERATURE . . . . . 74

V. THE GERASENE DEMONIAC: A DIAGNOSIS. By the Reverend T. Hawthorn, M.A., Nagercoil, South India . . . . . 79

VI. RELIGIOUS EDUCATION: THE FRAMEWORK OF FORM TEACHING IN A STATE-AIDED GRAMMAR SCHOOL. By Agnes Humphreys, M.A., Dudley . . . . 81

VII. IN THE STUDY—
1. Virginibus Puerisque . . . . . 82
2. The Christian Year . . . . . 83

VIII. CONTRIBUTIONS AND COMMENTS—
1. Jesus and the Symbol of the Child (Luke ix. 46–48). By the Reverend Robert Leaney, M.A., B.D., Ripon Hall, Oxford . . . . . 91
2. Arabic and Old Testament Interpretation. By the Reverend Morris Sigel Seale, B.A., Beirut . . . . . 92

IX. RECENT FOREIGN THEOLOGY. By Professor H. H. Rowley, M.A., D.D., B.Litt., The University of Manchester . . . . . 93

X. ENTRE NOUS—The Eyelids of the Dawn—'We Glory in Tribulations'—Listening to Others—(Luke ix. 46) . . . . . 95

VOLUME LXVI. No. 3

38 GEORGE ST. : T. & T. CLARK : EDINBURGH

EDITORIAL AND ADVERTISING OFFICES, KING'S GATE, ABERDEEN

*New and Recent Lutterworth Books*

THEOLOGY AND DOCTRINE

**Barth Weber** — *Karl Barth's Church Dogmatics* (16/–)
**Emil Brunner** — *Eternal Hope* (18/–)
**John C. Bennett** — *Christian Social Action* (8/6)
**Roger Pilkington** — *Revelation Through Science* (10/6)
**J. M. Shaw** — *Christian Doctrine : A One-Volume Outline* (30/–)
**G. W. Bromiley** — *Baptism and the Anglican Reformers* (21/–)

CHURCH AND BIBLE

**Cosslett Quin** — *At the Lord's Table* (18/–)
**Aage Bentzen** — *King and Messiah* (Lutterworth Studies) (10/6)
**J. F. Mozley** — *Coverdale and His Bibles* (27/6)
**J. B. Phillips** — *When God Was Man* (3/6)
**D. T. Niles** — *Preaching the Gospel of the Resurrection* (2/–)

HISTORY

**J. G. Davies** — *Social Life of Early Christians* (17/6)
**Bengt Sundkler** — *Church of South India* (25/–)
**L. Elliott-Binns** — *The Early Evangelicals* (Lutterworth Library) (31/6)
**Marcus Ward** — *The Byzantine Church* (C. L. S. Madras Publications) (15/–)
**Roland Bainton** — *The Travail of Religious Liberty* (15/–)
**Elspeth Huxley** — *Kenya To-day* (2/6)
**C. P. Groves** — *The Planting of Christianity in Africa*, 2 *vols.* (Lutterworth Library) *Vol. I*, 21/–; *Vol. II*, 27/6

BIOGRAPHY

**Robert S. Paul** — *The Lord Protector* (35/–)
**Karl Reichelt** — *The Transformed Abbot* (12/6)
**W. J. Kooiman** — *By Faith Alone, the Life of Martin Luther* (18/–)

ECUMENICAL MOVEMENT

**Cecil Northcott** — *Evanston World Assembly* (2/–)
**World Council of Churches Lucknow Conference :** *Christ the Hope of Asia* (4/6)

WORLD CHRISTIAN BOOKS

*edited by Bishop Stephen Neill*

**Stephen Neill** — *The Christians' God* (2/–)
**V. S. Azariah** — *Christian Giving* (2/–)

**LUTTERWORTH PRESS**

# *New Religious Writing*

## NEIL, Dr. William

**THE REDISCOVERY OF THE BIBLE** (12/6 net)

"Dr. Neil has answered two questions in the mind of every intelligent person: what is the net result of the critical study of the Bible, and what is the value of the Bible for us today?" W. R. MATTHEWS, *Dean of St. Paul's*

## MacEOIN, Gary

**NOTHING IS QUITE ENOUGH** (12/6 net)

Recommended by The Book Society. "Uncompromising intellectual honesty." LIVERPOOL DAILY POST

## DAVIES, S. J.

**IN SPITE OF DUNGEONS** (Illus. 12/6 net)

"Here is a book most moving in its story of the undefeated spirit of man . . . here is Faith triumphant." COLLIE KNOX

## SHEPHERD, Dr. A. P.

**A SCIENTIST OF THE INVISIBLE** (12/6 net)

A plain, independent assessment and analysis of the life and teaching of Rudolf Steiner. "Very interesting." NEW STATESMAN

## GUY, Harold A.

**THE ORIGIN OF THE GOSPEL OF MARK** (10/6 net)

"Frank, interesting and challenging." EXPOSITORY TIMES

## DICKIE, Prof. E. P.

**THOU ART THE CHRIST** (3/6 net)

The witness in the Gospels to effective Christian faith.

## MAEDER, Dr. Alphonse

**WAYS TO PSYCHIC HEALTH** (12/6 net)

"For psychiatrists, for all medical men, for ministers of religion, for all interested in human nature." *A Leading London Psychiatrist*

**HODDER & STOUGHTON**

WHEN WRITING TO ADVERTISERS PLEASE MENTION *THE EXPOSITORY TIMES.*

## ONE BODY IN CHRIST

**ERNEST BEST**

**25s. net**

*Ready February 1955*

The author examines the Pauline doctrine of the Church and argues that the term 'Body of Christ' is metaphorical, not ontological. His detailed and scholarly examination of Pauline usage will be of value to all students of the subject.

## THE DOCTRINE OF THE CHURCH IN ANGLICAN THEOLOGY 1547–1603

**H. F. WOODHOUSE**

*Published for the Church Historical Society*

**21s. net**

Professor Woodhouse's aim is to state and examine the doctrine of the Church advanced by the Anglican Fathers in the sixteenth century. The works of these scholars are considered in relation to their times, and to the ideas of writers among Anglicans from Wyclif to Baxter.

## RETURN TO REALITY

**W. P. WITCUTT**

**7s. 6d. net**

The spiritual biography of one who, having embraced the Roman Catholic Faith, found the Scholasticism in which he had been trained an inadequate interpreter of his experiences of industrial Birmingham and rural Staffordshire.

# S·P·C·K·

# NEW EPWORTH BOOKS

## The Best of A. E. Whitham

*With a portrait and a Memoir by his daughter*

Those who remember Whitham, and especially those who heard him, will thrill again as they read the words of their friend, one of the most distinguished ministers of the Methodism of our time, and a true mystic. Those who will read these words for the first time have a fresh experience awaiting them; something profound and unique.

**8s. 6d. net**

## The Lord Is King

*Broadcast Addresses*

By STANLEY K. BRIDGE

Like all real sermons these are about God; like all good sermons they are simple, practical, and in touch with everyday life; and like all really moving sermons they have qualities of vividness and imagination which penetrate the mind.

**6s. net**

## Evangelism and Pagan England

By J. ERNEST RATTENBURY, D.D.

When a man can describe himself as an octogenarian, and preserves still the vision of youth together with the width and power of a deep and glowing experience of serving Christ, the book which results is likely to prove a real and certain inspiration to its readers. Dr. Rattenbury writes of the old evangelism, with its triumphs and glories, and of the new note which sounds in the evangel to-day.

**10s. 6d. net**

## Appointment with God

*Some thoughts on Holy Communion*

By J. B. PHILLIPS

If we have been in the habit of regular attendance at Holy Communion, and yet have never felt ourselves to receive spiritual benefit, the fault—the author points out—is in ourselves and not in the rite which was instituted by Christ. We ought, therefore, deliberately to examine ourselves, and this book will help us to do so.

**5s. net**

**THE EPWORTH PRESS**

**25-35 CITY ROAD, LONDON, E.C.1**

# THE EXPOSITORY TIMES

## Notes of Recent Exposition

To Oxford theological students of the nineteen twenties and thirties the initials 'N.P.W.' spelt 'Nippy,' the affectionate nickname of the Lady Margaret Professor of Divinity, Norman Powell Williams, whose early death in 1943 robbed the Church of England of one of its acutest intellects. In those years his lectures on Romans and Galatians drew men in their crowds. To a fine lucidity he joined a happy gift for illuminating many a dark text in St. Paul. Oral tradition circulated his *obiter dicta*, like this one on Gal $2^{12}$:

'We can imagine that one week Peter was happily eating with the Gentiles, but that the next, after a visit from James's representatives, he said, "I am very fond of you Gentiles, and I think you are all very good fellows, but I'm afraid I cannot stand the proximity of this *ham*."'

The publication of a memoir of *N. P. Williams*, by Canon Eric W. Kemp, Chaplain of Exeter College,[1] will revive memories of him among his old students, and will let them see a side of his nature they hardly knew. Essentially a shy and lonely man who found it hard to mix with undergraduates and who often appeared to the outsider as a rather angular Anglo-Catholic, he never dominated the ecclesiastical scene or commanded the homage of multitudes. Students of theology knew him as the author of a monumental book on 'The Ideas of the Fall and of Original Sin'; but only his intimate friends and his family knew the real man, who was a good friend, a devoted father and husband, a true priest with pastoral zeal and wide charity. It is the merit of Kemp's memoir that it reveals just this side of him, and the veil is further lifted for us by Mrs. Williams in half a dozen intimate pages appended to the memoir.

The biography of a shy scholar like Williams cannot be expected to interest a very wide circle of readers. Inevitably it lacks the colour and action which mark the career of a great ecclesiastical statesman—a Lang or a Temple—called to rule the Church at a time of crisis. Canon Kemp's story is not therefore calculated to enthral. We are interested enough to read the tale of the poor boy's precocity at the Durham school, his brilliant career in Oxford, his student trips abroad to Strassburg (where he met the young Schweitzer, 'the most extreme Liberal imaginable,' as he wrote home to his mother, 'that is, Christianity means for him, Be good, because there was once a very good man who said, Be good'), and to Berlin (where he met Harnack who complained afterwards that the young Williams had spoken to him as if he were his intellectual equal!).

But much of Williams's later activities when he was Chaplain at Exeter and Divinity Professor at Christ Church—his active interest in ritual and sacramentary, in copes and Catholics, etc. etc.—will appeal only to those who think these things very important.

Many, however, who never knew Williams personally heard him preach in Christ Church—and never forgot the experience. A great preacher he was in his own way—not a popular preacher indeed, for the man was too much of an intellectual, but a preacher who fascinated all who liked sound learning, keen logic, and the command of the choicest words. Eight of these 'show sermons,' as he called them, have been printed in this book, so that many who never heard him may savour their rare quality. The subjects range from 'Christian Kingship' and 'the Priesthood Militant' to 'the Durham Tradition' and 'the Splendour of the Empty Tomb,' and every one of them is weighty, eloquent, and moving. If we select for summary here the second one on 'the Priesthood Militant,' it is because, though delivered thirty years ago, it treats a theme as timely and serious now as then.

Why are candidates for the Holy Ministry in such short supply? Why do the 'naturally Christian souls' among our young men shun the Ministry of the Church when nature seems to have marked them out as future leaders in it? God's call still comes to men through the motions of His Spirit. Why are the vocations unheard?

Williams refuses to believe that pecuniary considerations are the decisive factor. Nor is it

[1] S.P.C.K.; 21s. net.

(he says) that the claims of the Christian Ministry are never brought before our youth. The root-cause lies deeper. It is the operation of an almost indefinable social pressure which, penetrating through a hundred invisible channels, prejudices the likely lads against the notion of being a minister. Chiefly it is the idea that a clergyman's work is completely trivial—that it consists of 'singing choral offices which, in the last resort, could be equally well rendered by a moderately efficient gramophone, of presiding ineffectually over a noisy and lawless Sunday School, of reading the Bible to the sick, and of acting as a general purveyor of inferior food, music, and clothing, through an endless series of parochial teas, concerts, and sales of work.' This, and the conventional picture of the meek and mild parson, has caused the dearth of candidates for the Ministry to-day.

Unfortunately, our literary men since the Reformation have helped to create in the popular mind this milk-and-water picture of the Christian minister. Shakespeare's Sir Nathaniel in 'Love's Labour's Lost' is a dull pedant; Fielding's Parson Adams has no touch of the heroic; the Vicar of Wakefield can hardly be imagined leading a cavalry charge; Jane Austen's clerics are most at home in the ballroom, and so on. One and all, these literary clergymen are 'the embodiments of more or less amiable futility.'

This misconception of the Christian Ministry being deep lodged in the popular mind, what is to be done about it? Frontal attacks on the injurious complex may merely serve to drive it deeper. No, says Williams, if this conventional picture of the minister is to be eradicated from people's minds, and the right sort of Christian youth attracted to Holy Orders, we must hold up before men an ideal of the Ministry which will give full and satisfying expression to the heroic, virile, and red-blooded qualities of human nature, will appeal to the danger-loving impulses of the young, and will invest the office of minister with such an aura of ideal and imaginative radiance that the humblest priest will never again appear to be dull (Williams wrote before Chesterton's Father Brown had become a celebrity) and the mightiest priests will be ranked with the great soldiers, sailors, explorers, and statesmen who command the admiration of all.

In other words, we must begin again to conceive the Christian Faith and the Christian minister as the New Testament so often conceives them, in military terms. We must see the Christian life as a holy war against the unseen powers of evil. Against such a background the Christian minister would stand out as 'a captain in the host of the Lord,' and the Church as an army wherein the Son of God Himself is the Commander-in-chief. In that setting our dioceses and parishes, our religious orders, our congregations and guilds would appear as so many divisions, battalions, and companies moving forward in the great unending attack upon the trenches of the evil power; their weapons the sacraments, the scriptures and the prayers of the saints; and the ministers themselves a *corps* of officers, keen-eyed and finely disciplined, who are ready to spend and be spent in the high cause to which they have devoted their lives.

When once this new conception of the Ministry begins to be grasped in public schools and colleges and wherever the strongest type of Christian youth is to be found, it will no more be necessary to attack the conventional picture of the clergyman; there will be no need to call for recruits to the Ministry, for the Ministry will be regarded as a *corps d'élite* to which it is a privilege to belong.

---

In an enlarged version of the second series of his Speaker's Lectures in Oxford, entitled *The Life and Ministry of Jesus*,[1] Dr. Vincent TAYLOR gives us the second instalment of his projected trilogy on the Person of Christ.

No one is better equipped to deal with this intractable problem (or complex of problems) than the author of a new standard commentary on 'The Gospel according to St. Mark' and an acknowledged expert in the two modern specialisms behind any fresh venture of this kind, Source and Form Criticism.

That Vincent TAYLOR considers such a venture worth-while is itself an encouraging indication of the change of climate in New Testament opinion on this subject, which he reports in his first chapter; and he is in no doubt about the importance of such enquiries: 'It is time to cease girding at the older liberals, whose greatness, like good wine, needs no bush. If we do not like their constructions, we must take over their business under new management. . . . Since Christology is inalienably bound up with history, we must descend to the basement and beneath to its foundations, even though the temple of faith is seen only from the skies.'

Before setting out on his re-exploration of the historical foundations of the temple of faith, Dr. TAYLOR seeks to reassess, in the light of the most up-to-date scholarship, the value of our documentary sources. The narrative element peculiar to Matthew is the least valuable; the

[1] Macmillan; 12s. 6d. net.

apologetic narrative of the Infancy (like the exquisite stories in Lk 1–2) cannot bear the weight of these historical enquiries; our primary source is still Mark, supplemented by Q, M, and L and parts of John. These provide our only knowledge of Christ, even if it is still submitted that it is less a knowledge of the Jesus of history than of the Christ of faith.

But here Dr. TAYLOR suggests a new compass-direction for this branch of saintly learning. The two familiar types of portraiture, the 'purely' historical 'Life-of-Jesus' School and the creed-bound Ecclesiastical Lives are the Scylla and Charybdis of criticism. 'The wise course is not to attempt to find a middle path, but to keep the historical and theological aspects of the person of Christ before the mind continually, especially if we believe that Jesus cherished His own ideas concerning His person and mission. We cannot see the Jesus of history if we close our eyes to the Christ of faith; we do not see the Christ of faith except in the light of the Jesus of history.' If this lays the scholar open to the charge of thinking under the sound of church bells, he must still strive, while hearing the bells, to be loyal to the truth.

The account of the Ministry falls into five parts: (1) the period before the Galilæan Ministry; (2) the Galilæan Ministry; (3) the Withdrawal from Galilee; (4) the Jerusalem Ministry, and (5) the Passion and Resurrection.

For these historical phases the basic sources (including the use of St. John) are deployed and interpreted in order to reconstruct the course of events and bring out their significance. The result, however, is not just a fresh harmonized synopsis filled out with the help of modern interpretations. The different phases fit into a historical pattern of organic development in the thought and life of Jesus. The key to an understanding of the whole course of the Ministry, the significance of the individual events and their tragic climax is sought in the developing conception of Jesus Himself of His own mission, and its realization in history.

Jesus came proclaiming the Kingdom or kingship of God; and this *Leitgedanke* of the kingship or rule of God not only dominates His preaching and teaching, but determines His whole conception of His mission and the events to which it gave rise. What Christ meant by the Kingdom of God in its fundamental aspects was God's sovereignty in the hearts and lives of men in the doing of His will, brought near and made a present reality in His Messianic Ministry. (It is thus an *eschatological* sovereignty, but one which was both 'realised' in His Person and Ministry, and yet still future in the sense that it was still to be consummated by God.)

In all our discussions of the Kingdom of God, however, there is an element lacking, the idea of a community or domain in which the Divine rule is exercised; and Dr. TAYLOR is inclined to find this missing conception in the possibility of a communal interpretation by Jesus of the Son of Man.

Without committing himself at all points to Dr. T. W. Manson's well-known view, Dr. TAYLOR finds a development in the thought of Jesus about His mission, consisting of a deepening and enriching of His original idea of the Kingdom of God or Son of Man, the Elect Community, largely the result of His experience of failure and rejection. (A similar development is detected in the time of the realisation of the Kingdom [Mk $1^{15}$ $9^{1}$ $13^{32}$].)

The first major crisis was the non-fulfilment of the preaching of the imminent coming of the Son of Man or Elect-Community in the Mission of the Twelve (Mt $10^{23ff.}$). This, together with the failure of the Galilæan Ministry (instead of repentance a dangerous mob enthusiasm) brought about the withdrawal from Galilee and the rethinking of the whole conception of Kingdom of God = Son of Man in the light of the redemptive mission of the Isaianic Servant.

This communal interpretation does not exclude the use of the name Son of Man by Jesus in a personal sense as the Head of the Elect Community in whose Person it came to be summed up; and it is in no way inconsistent with the fact that He speaks of the Son of Man in terms of Messianic suffering. For Jesus Messiahship was not merely an office but a redemptive ministry to which He was committed. It does not even exclude the idea of a return in glory, and the sayings in Mk $8^{31}$ $10^{33.\ 45}$ $14^{62}$, so far from being prophecies after the event are proofs that as Son of Man Jesus thought of His Ministry as moving through redemptive suffering to final victory.

Dr. TAYLOR'S handling of the events and sources is determined largely by this basic Christological reconstruction. If at times he appears to do less than justice to the post-Resurrection element in the Gospels (one may wonder if he has taken over the old liberalism under entirely new management in his treatment of the Marcan Messianic miracles), this fresh attempt to understand the Jesus of history in the light of pre-Gospel Christology yields new and fascinating insights into the familiar story of Jesus.

# Important and Influential Foreign Books

## Ernst Percy's 'Message and Mission of Jesus' (Die Botschaft Jesu)

By Principal Matthew Black, D.D., D.Litt., College of St. Mary, St. Andrews

Hitherto the name of Ernst Percy has been known outside of Sweden mainly for his important book *Die Probleme der Kolosser und Epheserbriefe* [1946]. He has now followed this up with an outstanding work (running to over three hundred pages of closely argued and documented exegesis) on the *Message and Mission of Jesus* (*Die Botschaft Jesu: eine traditionskritische und exegetische Untersuchung* [Lund, 1953]).

The problem which the author sets out to examine has two main aspects: (1) Was the message of Jesus (like that of His predecessor the Baptist) simply a challenging summons to repentance and preparation for the oncoming eschatological Kingdom of God, or did it itself constitute a 'saving Word' (*Heilsbotschaft*), in the sense that Jesus thereby mediated to those who responded in repentant obedience participation in the Kingdom? This leads to two related questions, What is the relation of the commandments of Jesus to the Kingdom, and how far do these transcend the highest ethical norm of Judaism? (2) The second main question follows from the answer to the first, Was Jesus then more than eschatological preacher? Did He regard Himself as eschatological saviour (*Heilsbringer*) or was it the *Urgemeinde* which invested Him with such Messianic powers and status?

Chapter I on the *Vorgeschichte* (the Baptist, Baptism and Temptation of Jesus only) contains little that is unfamiliar or that reveals any of the more original insights and points of view of the later parts of the book. God was dealing with His people through the Baptist in a way that stands in direct relationship to the Kingdom of God.[1] The Baptism of Jesus can only be understood as a historical fact, though this does not imply the historicity of the amplification of the narrative in our Gospels. The author is not inclined to regard the Temptation stories in Matthew and Luke as having any basis in history or in the experience of Jesus (or in any 'poetic teaching' [*Lehrgedicht*] from Jesus); they are Haggadic development from Mark (and not independent tradition from Q); their purpose is not to contrast popular ideas with the Messianic ideal of Jesus, but to show Jesus as Messiah even refusing Messianic wonders in self-denying obedience to the will of God as revealed in His Word.

In Chapter II Dr. Percy states the central problem of the *Botschaft Jesu*, the relation of the message of Jesus in the Synoptic tradition to the approaching eschatological Kingdom He proclaimed, and prepares the ground for his critical exegesis of that tradition.

The 'Kingdom of God' clearly represented an idea familiar to Jesus' hearers, not (as was once held) a political-national one, but fundamentally the religious conception that the Sovereignty which God possesses *de iure* over all the world, but, for the time, exercises only in Israel, will one day appear throughout the whole world.[2] But

---

[1] The essentials of the Baptism of John emerge in clear perspective, the imminence of judgment, the summons to repentance, and, in conjunction with it, at once its symbolic expression and Divine seal, the rite of baptism (with no closer connexion, however, with proselyte baptism than with other Levitical baths, and having its ultimate root in prophetic utterances such as Is $1^{16}$ $4^{4}$ and Ezk $36^{25}$). The Stronger One is a heavenly Messiah bringing the fire of judgment and purification (Messianic baptism by the spirit [Mk $1^{8}$ par.] is a Christian importation). Perhaps in several points the problems have been over-simplified; G. S. Duncan's important view of the Stronger One is not noted; and in the new Hebrew scrolls purification by 'a holy spirit' is part of the 'decreed judgment' (*Manual of Discipline*, iv. 20–21) and the *Manual* also contains relevant evidence of baptismal rites (iii. 4–9; cf. W. Brownlee, 'Comparison with John the Baptist and His Movement' in *The Biblical Archaeologist*, XIII., iii. [Sept., 1950] 69–72.

[2] This view of the Jewish background of the idea has the weight of learned authority on its side (Moore, Billerbeck, Kuhn). It is, however, open to the criticism of making too much of the rabbinical idea of the *malkuth shamaim* and not enough of the 'political-national' ideal. For the importance of the latter, see, *e.g.*, T. W. Manson, *The Servant-Messiah*, 20 ff.

whereas for His Jewish hearers the Kingdom meant freedom from the Gentile yoke, for Jesus it was essentially a Divine Sovereignty triumphing over the present condition of the Age, as one of alienation from God, sin, and bodily evil, in other words, the Kingdom of Satan. In addition, Jesus' conception of the Kingdom (as Dalman pointed out) embraced the Jewish idea of 'the Coming Age,' the new world of eternal life. That is why He can speak of 'entering' the Kingdom, a spatial metaphor inadmissible in the case of the Jewish 'Kingdom of Heaven' which means always the 'sovereignty, reign of God.'

Though the Synoptic material does not yield much direct evidence for a connexion between the message of Jesus and the Kingdom, Dr. Percy finds several indirect indications in the Mission of the Twelve,[1] the Blessing of the Children,[2] the Parables of the Great Feast (Mt $22^{2}$ par.),[3] of the Pearl and the Hid Treasure,[4] etc., and one direct testimony in the Beatitudes. To the physically poor and oppressed Jesus is the Messenger of Is $61^{1ff.}$, bringing them the gift of salvation (*Heilsgabe*), nothing less than the Kingdom itself. (Chapter II concludes with a discussion of the relation of repentance to Jesus' *Heilsbotschaft* and a note comparing the message of Jesus with that of Paul.)

On details of his interpretation in this section Dr. Percy will be challenged; few will be willing to surrender the connexion of the 'poor' in our Lord's Beatitudes with the 'godly poor' of the Psalter (or the close connexion there between the 'poor' and the 'pious'), or to acquiesce in Ebionitism as integral to the message of Jesus ('The Ebionitism of Luke appears, therefore, to go back to Jesus Himself,' p. 106). But all who are concerned with the interpretation of the Beatitudes will not find elsewhere so full and detailed a discussion of the key terms used.

Chapter III deals with the commandments or 'ethical demands' (*die Forderungen*) of Jesus; and the author first examines Jesus' relation to the Law, concluding that Jesus appears to have seen in the Law the revelation of the will of God, but one which, in certain cases, has been accommodated to human conditions, and which must therefore be transcended, if God's will is to be perfectly fulfilled. This is followed by a full exegetical study of the ethics of Jesus in the Sermon on the Mount (the 'Matthæan antitheses') in relation to the Law. In contrast to the Law these present something quite new, and are not to be explained as a 'radicalizing' (*Radikalisierung*) of the Jewish Law. The Ethic of Jesus, as a quite new thing, is a piece of the reality of the Kingdom working itself in and through human relations. Two further 'demands' of Jesus, the surrender of earthly goods in the service of others (Mk $10^{21}$) and the severing of earthly ties (Lk $9^{57}$) are to be understood along similar lines in relation to the 'realization' of the Kingdom of God.

Chapter IV returns to the problem of the Kingdom and the view that has been suggested in the earlier chapters of the Kingdom as *Heilsgabe*, or 'gift of salvation' as well as eschatological event, is supported by a discussion of the Synoptic evidence. This includes the frequently debated passages about the 'future Kingdom,' 'the Kingdom' and the 'works' of Jesus (the exorcisms, the triumph over Satan, etc.), the parables of the Kingdom, etc., and (in a long section) Lk $17^{21}$ (the Kingdom is *within* you, *i.e. etwas innerliches*). Dr. Percy's conclusions (p. 223) are that the Kingdom according to Jesus, was, from the point of view of its eschatological consummation, something still to come, but, on the other side, it had already begun to be realized in His Ministry through His message; Jesus' preaching was an offer to men of the Kingdom as a present gift of salvation. And as such it was above all a new and perfect communion with God (*eine neue vollkommene Gottesgemeinschaft*); it is this communion or fellowship with God which represents the essential content of Jesus' conception of the Kingdom as *Heilsgabe*.

By restoring emphasis on this latter element in the Synoptic conception of the Kingdom, *i.e.* its reality as a present possession which can be received and a realm to be entered, Dr. Percy has rendered a valuable service to sound exegesis. There is room, however, for critical comment on Dr. Percy's definition of the essential 'content' of the Kingdom as a *vollkommene Gottesgemeinschaft*. No doubt the idea included a new and closer fellowship between God and man (who was

[1] The disciples' greeting (or their withholding of one) has special 'eschatological' significance; they carry the good news of the Kingdom in an hour of decision. An interesting suggestion is made in explanation of the prohibition of the staff and shoes in the Q version; it resembles the Talmudic prohibition of staff, shoes, and purse in the ascent of Mount Zion to the Temple; even in outward ways the disciples are to signify the nearness of God and His Kingdom.

[2] The teaching advocates a humble receptivity in receiving the Kingdom as a 'gift of salvation' (*Heilsgabe*).

[3] The invitation to the Kingdom has gone out: judgment has already been pronounced on the Jews, and the Kingdom will become the possession of the Gentiles.

[4] The Kingdom of God is a Divine Gift which he only can receive who will give up all else for it, since the gift of salvation can bear comparison with no other.

it who said that it was Christ 'Who brought the infinitely high infinitely nigh'?): nevertheless there are other elements no less essential. The synonymous use, for instance, of 'Kingdom of God' with 'eternal life' at Mk $9^{45-47}$ points to its content as 'the Life of the coming World' as well as 'the coming World' itself; and when St. Paul defines this inner 'kingdom of God' as 'righteousness, peace, and joy in the Holy Spirit,' he need not be introducing a new idea. Perhaps for Jesus the core of the idea lay in the possession of that 'perfection of charity' with which God confronts evil and good alike (Mt $5^{44-48}$) and which He Himself supremely disclosed in Christ's self-sacrifice.

Jesus' idea of the Kingdom and His own relation to it imply a position corresponding to that of the Jewish Messiah. Jesus' own conception of Himself, however, differs as fundamentally from the current Jewish political and this-worldly Messiah as does His view of the Kingdom of God.

Before turning to the debated issue of the 'Son of Man,' Dr. Percy passes in review the Synoptic evidence for the 'Messianic consciousness' of Jesus. The estimate of Bultmann of the Confession of Peter (Mk $8^{27-30}$ par.) is for the most part accepted; the scene and dialogue give expression to the faith of the early Christian community. The reply of Jesus to the disciples of John, on the other hand (Mt $11^{5ff.}$ par.), though beset with critical and historical difficulties, does fit into such a situation (if not exactly that described) in the Life of Jesus rather than to any circumstances of the Early Church; the answer given is characteristic of Jesus: 'Messiahship is neither affirmed nor positively denied, but the answer left to the attentive hearer to make for himself' (Kümmel). Dr. Percy also regards as authentic and relevant the Bridegroom passage (Mk $2^{19ff.}$); Jesus is here representing Himself as a Messianic figure. Similarly the request of the sons of Zebedee (Mk $10^{35-40}$), and the comparison of Jesus' contemporaries with the Ninevites (Mt $12^{41}$ par.) testify to Jesus' consciousness of Himself as eschatological saviour (*Heilsbringer*).

The 'Son of Man' passages are discussed in detail; Jesus' use of the expression (it is observed) is generally traced to Dn $7^{13}$ and by most scholars the *Similitudes of Enoch* are believed to supply the link between the symbolic expression in Daniel and its application to a 'heavenly Messiah' in some of the Synoptic sayings. It seems very unlikely, Dr. Percy thinks, that Jesus got the expression directly from *Enoch*, but it is conceivable (as Mowinckel has suggested) that it had penetrated the milieu in which Jesus was brought up. It is very doubtful, however, if the 'heavenly being' of the *Similitudes* was a current description of the Messiah: nevertheless Jesus may have employed it as a self-designation in the same challenging and mysterious way as He used some of His parables.

If Jesus did employ the expression for Himself both as the future Redeemer or 'heavenly Messiah' one day to be revealed (as in the Parousia sayings) and in His life on earth (for example, in the Passion sayings), then the latter marked a preliminary stage only to be consummated by His revelation as the Son of Man from heaven.

Dr. Percy will find many agreeing with him, especially among Continental scholars, who are still less doubtful about the Enoch evidence than many scholars have become in this country. In claiming the Bridegroom figure as a symbol of the Messiah he is at present in a minority,[1] and the authenticity of the passage has been vigorously debated. The minority may, however, be right, and the fact that the figure is not attested in Judaism for the Messiah may not be decisive; the 'Bridegroom' is a well-known Old Testament figure for Jahweh.

An important piece of evidence for the author's main thesis is the famous Q *logion* on the Father and the Son (Mt $2^{27}$ par.) unique in the Synoptic tradition (Hase said it was like 'an aerolite from the Johannean heaven'). The saying is usually regarded as a Hellenistic creation. Text and exegesis, Dr. Percy concludes (after a detailed study of both), point to the following interpretation: (1) supreme authority (all that God Himself has) has been given by the Father to Jesus, not first through the Resurrection (Mt $28^{18}$), but already during His earthly ministry; in relation to Jesus' mission this can only mean the powers of a plenipotentiary to bring men into the Kingdom. In Jesus there is an encounter between God and man of as full and perfect a kind as is possible in this world. (2) Since the Father has given 'all things' to the Son, between them is established a 'communion' (*Gemeinschaft*) which elevates Jesus above all beings; the thought is the same as at Col $2^{21}$. This inner and distinctive communion or fellowship peculiar to God and His Son means further that, as Jesus alone 'knows' God, He alone can make Him known, and thereby bring men into the same fellowship with God as He Himself possesses, *i.e.*, into the Kingdom of God.

An attempt to maintain the authenticity of the saying is bravely made by the author: Norden's parallels in Sir $24^{51}$, *Odes of Solomon*, 33, and the *Corpus Hermeticum* are fully discussed. In the end, however, the question is left open. The argument from Semitic poetic form (and the

[1] Cf. J. Jeremias, *Gleichnisse Jesu* [2nd ed., Zürich, 1952], 39.

presence of Aramaisms in the passage) is not used.[1]

A long section deals with the Messianic Secret and its various solutions. With the notable exception of Bultmann, most scholars (it is noted) have rejected the most famous of these, that of Wrede, according to whom we have to do with a theological idea in Mark to account for the total absence of any knowledge of Messianic claims of Jesus during His life-time. Some more recent solutions of the problem which admit the historicity of the *Messiasgeheimnis* have turned to the conception of the 'concealed Son of Man' in I Enoch; the heavenly Messiah is known to the elect only and will not be fully revealed till the Judgment. Percy rejects this view mainly on the grounds of his earlier argument; there are authentic words of Jesus (the Bridegroom saying, the reply to the Baptist, etc.) which exclude the conception of any deliberate secrecy about Jesus' Messianic mission.

Dr. Percy's own solution is on the same lines as Wrede's and develops an idea, first put forward by Dr. G. H. Boobyer of Newcastle, that the secrecy passages in Mark are in part, for the Evangelist, a reflection of the Apostolic conception of this stage in Christ's manifestation; Christ's life on earth is represented as a period of obscurity and concealment to provide a foil to the glory of the full revelation. With certain differences, mainly caused by his tradition, Mark is repeating the Pauline distinction between the time of humiliation and revelation. The Messianic Secret was an attempt to reconcile the 'Gospel of Paul' with the religion of Jesus, but from the beginning the latter was a Messianic mission.

The work as a whole represents the first major attempt to meet the challenge of *Formgeschichte* to the very possibility of extracting anything from the Gospels but the Apostolic *Kerygma*. Views will differ on the measure of its success, but no one will want to deny that the attempt was worth making. In a second respect Dr. Percy's work commands attention and respect. The debate between the 'eschatological' schools ('futuristic' versus 'realized' eschatology) has tended to obscure or ignore an important element in the conception of the Kingdom in Christ's teaching. In emphasizing its character as *Heilsgabe*, something freely given by God to men through Jesus Christ and appropriated by receptive minds and hearts, Dr. Percy has rendered real service to Biblical theology.

[1] Cf. *An Aramaic Approach to the Gospel and Acts*[2], 79 ff., 180. Whatever view is finally held of this passage must recognize the Semitic element; and the new Zadokite texts with their 'Gnostic' trends in the same direction as the Syriac Odes and the Fourth Gospel make the Palestinian milieu no longer improbable. If this is *Gemeindetheologie*, it may come from the Aramaic-speaking congregations out of which the Q tradition sprang.

# Human Relationships in an Expanding Community

By the Reverend W. Y. Batley, M.C., M.A., Boscombe, Bournemouth

It is not growing like a tree
In bulk, doth make men better be;
. . . . . .
In small proportions we just beauties see;
And in short measures, life may perfect be.

Ben Jonson

Astronomers, like Eddington and Jeans, tell us that the physical universe is expanding at an ever increasing rate. If I understand them aright, something has upset the equilibrium in which the universe once remained, and the stellar constellations are now moving away from each other at a speed which is increasing in a progression which has to be calculated not arithmetically but geometrically.

I understand that this view is generally accepted by astronomers and mathematicians; but whether or no we live in an expanding universe, we certainly live in an expanding community.

This enlargement of the social unit has always been going on since the creation of man; the family has gradually enlarged into the tribe; the tribe into the nation, the nation into the empire, the hamlet into the village, the village into the town, the metropolis into the cosmopolis; but there have been certain periods in human history when there has been a sudden acceleration in the rate of the enlargement of the social unit. Such a period, for instance, was the formation of the Roman Empire. Another period was the fifteenth century. You may, if you like, describe the occasion of this period by the discovery of the New World (by Christopher Columbus); the New Writing (by Caxton and his printing press); the New Religion (by Martin Luther, Calvin, and the Reformation).

An even more catastrophic period of expansion has taken place in our own lifetime. Its occasion has been the amazing growth of scientific knowledge. The invention of the internal combustion engine, the conquest of the air by the aeroplane, the discovery of wireless telegraphy, to mention

three examples, have completely altered the lives of the human beings who live in this planet. We are apt to spend our time considering the economic, political, and cultural possibilities, advantages and dangers of this catastrophic expansion of knowledge; what we may not have considered sufficiently are its results on the community and its human relationships. The whole stress to-day is on mass production and standardization—not only of motor cars and railway engines but of mass produced communities, eating the same mass produced synthetic dishes, reading the same mass produced articles in the mass produced newspapers, seeing the same mass produced films in the same mass produced cinemas; and watching in thousands mass produced professional football players. Masses of human beings are earning their living, not as a rule by craftsmanship, but by the soul-destroying repetition of some entirely mechanical care of a soulless machine. This social development has led to the decline of many valuable and beautiful things. To an increasing proportion of our youthful and adolescent population, family life means less and less, and home merely a dormitory and an eating house. The increase of juvenile delinquency, the increase of social bitterness, the increase in the number of broken homes—all these things are usually attributed to the unrest caused by two world wars. This may be, to a large extent, true; but we ought also to remember, as a contributing factor, the difficulties caused by the social readjustments made necessary by the rapidly expanding communities. The increasing size of the community and the increasing pace at which we live have led to an exaggeration of the natural tensions which are the mark of all human life. There are natural tensions in every healthy human body, but if these tensions become exaggerated, hectic, and febrile, they are symptoms, not of health, but of disease, and even in some cases, malignant disease. So, too, in social life. There are natural tensions between the sexes, between old and young, between Church and State, between capital and labour. These tensions have always existed, and have helped to keep any part of the social organism from becoming lawless or tyrannical. They normally reach a state of comparative equipoise in a small community, a family, a village, or a trade; but to-day all these tensions are tending to become exaggerated and morbid, and as a result, human relationships are becoming increasingly hostile and unchristian.

In our own country we see the nation becoming more and more divided into two political parties, and the tension between them tending to become more and more strained, and, unless there is some improvement, heading for a general and possibly a violent 'show down.'

The global picture is even blacker than the national picture; an iron curtain divides the world into two hemispheres, both arming against the other—one mainly actuated by hate and the other by fear. Both these systems of life (the Communist and the Democratic) tend to become more and more authoritarian and totalitarian, and both tend, though for different reasons, to regard the individual as negligible.

The Communist hemisphere regards the individual as negligible except so far as he is useful to the Marxist community. The Western hemisphere, paradoxically, is driven more and more to restrict individual liberties for fear of losing them altogether.

As an illustration — in our own House of Commons the individualist has now little or no part or lot, the Liberal candidate almost always loses his deposit at an election, and the juggernaut car of the party caucus crushes to political death any party member who has scruples about bowing himself down in the House of Rimmon should his leader decide to worship there.

It is arresting, perplexing, and rather terrifying, to see the way both opposing halves of the world are tending more and more towards authoritativeness as a means of escape from the mess into which humanity is rushing, and both taking refuge in dogma and the subordination (or eradication !) of the individual.

There is a grim resemblance between the methods of a totalitarian Church and a totalitarian Politburo. 'The Communist system, in much of its methods, its missionary policy, its organization, its thirst for orthodoxy, its authoritarianism, its severities (when severities are needed for the consolidation of its power) above all, perhaps, in the papal insistence that all kindred systems should be in communion with the New Rome, is almost frightening in its mimicry of the Christian Church in certain periods of its history' (H. Butterfield, *History and Human Relations*, 100). We must regretfully reject any hope of alleviating our present anxieties by some process of sociological deflation, or, in other words, by putting the clock back.

'*O mihi praeteritos referat si Jupiter annos*' is a not unnatural but vain prayer in matters physical and social. In physical and social evolution the rule '*vestigia nulla retrorsum*' appears to be inflexible. (In *Lost Horizon*, James Hilton, with rare imagination, depicts an attempt, if not to put the clock back, at any rate to escape its progress, but Shangri La is a fiction that can never become a fact.)

Where then, in this expanding world which knows so much and with every increase of knowledge rushes faster and faster to destruction, can

we find a remedy for our ever-increasing distresses? It must be looked for, if anywhere, in the gospel of Christ—

(1) In its insistence on the sacredness in God's sight of every individual soul; and

(2) In its insistence that before you can really help any individuals, you must love them.

The Christian religion is macrocosmic in its final end, but must always be microcosmic in its beginning. It begins, not with the Church into which the Christian is baptised, but with a personal relationship between an individual soul and its Creator. Of course, the beginning is not the end. A man cannot live his religious life as an individual, but must live it as a member of the family we call the Church, but his duty to the community, the Church, follows and does not precede his duty as an individual soul to his Creator and Redeemer. 'To his own master he standeth or falleth' (Ro $14^4$).

The salvation which Jesus Christ offers is not salvation to humanity as a mass but to an infinite number of human beings, each of whom is infinitely valuable to God.

The life of our Lord as recorded in the Gospels is for thirty years the life of an individual engaged in personal relationships with individuals, and unlike the human relations of us all only in this that Jesus Christ lived His human life in unbroken fellowship with His Heavenly Father.

For the few years of His public ministry His work was very largely concerned with individuals —the needs and sorrows of the Woman of Samaria, of Zacchæus, the Nine Lepers, and the Woman taken in sin, Martha, Mary and Lazarus, Nicodemus, were never ignored or depreciated as of less importance than those of the multitude, the nation, and the world.

If we forget to care for individual men and women, it is no good being keen on the Church or being expert theologians. 'A new commandment,' said Jesus, 'I give unto you, That ye love one another; as I have loved you, that ye also love one another.' The statesman, the theologian, the priest, the prelate, the economist, the philanthropist, who thinks first of all of his state, his church, his cause, his orthodoxy, is always in danger of forgetting the God of the microscope as he gazes at the God of the telescope.

In closing I want to suggest two things to which the Christian Church should pay especial heed in these changing, rushing years lest it be suffocated or swamped in organizations and committees and the ceaseless doings and movements by which we are encumbered to-day.

(1) The Church should concentrate on the very small, very simple things which are the germ and seed of the Christian life. The Church is becoming so largely concerned to-day with *big* things; in theology (led by Karl Barth) the emphasis is all on the transcendence of God, and His Immanence is in danger of being forgotten and overlooked. Church organization is becoming so complicated and so absorbing that our leaders and bishops are not so much Fathers in God as 'king-pins' (or rather 'king-cogs'!) in an almost soulless machine, which engrosses so much of their thought, work, and time, that they are sometimes almost too tired to think or meditate or pray.

In works of philanthropy the Church is indeed busy, but seems in danger of forgetting that love and care for humanity is not necessarily the same as loving and caring for individual human beings. Among a considerable proportion of the clergy there is, I believe, less and less visiting of individual homes. The clergy as a body have never been more hard-working or devoted than they are to-day, but their lasting influence would be far greater if they were more concerned with small, simple ministrations to individual parishioners. It is not the quantity but the quality of their work which is open to question.

(2) In our worship we should remember that God's revelation of Himself is often not in the big things where we should expect to find Him, to see Him and to hear Him, but in things so simple that we may fail to notice Him there at all.

The story of the Nativity as told by St. Luke is something so amazingly simple that it might stagger our belief that the birth in the courtyard of the inn at Bethlehem was the Incarnation of the Eternal Son of God.

> They all were looking for a king
> To slay their foes, and lift them high:
> Thou cam'st a little baby thing
> That made a woman cry.[1]

We hear and feel the 'great and strong wind that rends the mountains and breaks in pieces the rocks,' we tremble with fear when the earth quakes, we shrink from the scorching heat of the 'fire'; but our lives are so crowded and so busy that the 'still small voice' is often unheeded or unheard.

So I suggest that, in this ever expanding community in which we live, we should never forget that we worship a God who reveals His almighty power chiefly in showing mercy and pity—and that we should always be alert to find God's presence in the most unlikely places. 'To me the meanest soul that ever lived may be a mirror in which I see the face of God.' We must not regard humanity as a mass, but as an infinite number of individuals whom it is our duty to love. St. Augustine once wrote, 'Love God, and then do

[1] George MacDonald.

what you like.' I would like to add a postscript to that—' If you don't love your neighbour, you must always be polite to him, but if you do love him it does not matter how hard you hit him!' At any rate, be very careful of the man who tells you you must love your neighbour, but you cannot be expected to like him.

It is reported of St. John that in his old age he used to be carried into church and his only sermon was to lift up his hands and say, ' Little children, love one another.' Don't be too quick to say, ' Poor old man, he was obviously senile,' but rather let us ask ourselves, ' Isn't it possible that he was right ? '

# Literature

### *THE CHURCH IN ENGLAND*

The considerable amount of research on English Church History in recent years has made a summary of the old story in the light of new evidence highly desirable. Some years ago Dr. S. C. Carpenter wrote a useful study of the English Church in the nineteenth century, and he now recounts the earlier chapters down to the end of the seventeenth century—*The Church in England, 597–1688* (John Murray ; 40s. net).

For this task the author has strong qualifications. He has read widely and carefully to produce a book which attains a very high standard of factual accuracy. His observations are shrewd and refreshingly free from party *clichés*. Though he writes as a convinced Anglican (and for that reason inevitably gives rather less consideration to the dissenting elements in the English Reformation than a non-Anglican would consider desirable) he has no blind eye for his Church's failings ; ' Elizabeth, Cecil, and the bishops saved an ugly duckling,' he notes (p. 300), even if he concludes ' and it grew into a swan.'

Dr. Carpenter writes vigorously and has a notable gift for apt illustration ; the present reviewer can recall few modern works of this kind so pleasingly studded with felicitous and often unusual quotations from contemporary sources. His thumb-nail sketches of church leaders are vivid and well balanced, notably in the tense and crowded scenes of the Reformation, where his pictures of Wolsey, More, Erasmus, and Latimer are masterly.

The only major defect of the book lies in the organization of its material. The author has a somewhat Victorian tendency to focus attention on personalities at the price of serious neglect of the background. One misses that reference to contemporary economic conditions which is the essential prerequisite to an adequate understanding of such important phenomena as the growth of private patronage or the mediæval struggles between Church and State for the control of the more lucrative church appointments. Whilst, in his consideration of the apparent tyranny of sixteenth century rulers of England, the author makes no adequate allusion to the non-theological factors which led so much Catholic and Protestant opinion to accord their Prince a deference which, to the modern mind, often appears to verge on the idolatrous. Even purely religious institutions of importance sometimes receive very cavalier treatment. No adequate account is given of the working of a mediæval diocese and appropriation is written off as ' evil ' after a reference too summary to enable the uninstructed reader to appreciate that a moderate use of it was defensible enough for an age that was in love with monasticism. We are given no hint as to why the religious orders became so popular and only a few scrappy references to their development.

This neglect of background is principally visible in the two hundred pages which the author devotes to the Middle Ages, and is all the more to be regretted since many of his readers are unlikely to have the technical knowledge of this period which would enable them to remedy this deficiency. It would, however, be unfair to imply that the fault is uniformly notable. For example, Dr. Carpenter gives admirable pen-pictures of the state of the Church under the Commonwealth and evokes something of the tangled relations of Church and State on the eve of the Civil War. In these areas, the author's refusal to attempt to compass the whole story of English Church life in a single volume gives him elbow room of which he takes full advantage. If his work may not be ranked as an ideal text-book, the intelligent reader will find it an attractive and stimulating study.

The text has been excellently printed and most carefully corrected. But so excellent a work deserves some better conclusion than an unsystematic bibliography dispersed among rather haphazard footnotes ; those are printed together at the end and cross-referenced by a system calculated to infuriate all but the most bovine of reviewers.

J. C. Dickinson

---

### *IS 1 PETER A PASCHAL LITURGY ?*

A most interesting and suggestive study of the First Epistle of Peter—*1 Peter : A Paschal Liturgy* (Mowbray ; 3s. 6d. net)—has been made by Dr.

F. L. Cross, Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church. 'We suggest,' he says, 'that our "Epistle" partakes of the nature of both a homily and a liturgy, viz. that it is the Celebrant's part for the Paschal Vigil, for which, as the most solemn occasion of the Church's year, the Baptismal-Eucharistic text must have been very carefully prepared' (p. 37). The argument rests on important new evidence for the history of the pre-Nicene Easter based on Melito of Sardis' 'Homily on the Passion,' edited by Dr. Campbell Bonner of Michigan in 1940, and on four writings associated in one way or another with the name of Hippolytus. The frequent references to suffering in the Epistle, Dr. Cross maintains, commonly held to imply persecution, constitute a regular theme of Easter preaching, and the note of joy and exultation ringing from beginning to end embody the whole meaning of the Easter message. Moreover, the Epistle has a marked baptismal setting which is significant because, as far back as our evidence takes us, 'the Paschal Liturgy has been for Christians a regular occasion for Baptism.' In this connexion Dr. Cross points to the reference to baptism in $3^{20f.}$, the use of baptismal language in the Epistle ($1^{3.23}$ $2^{2}$), expressions indicating that a rite is in progress ($1^{12}$ $2^{10.25}$ $3^{21}$, and $1^{6.8}$ $2^{2}$), catechetical and credal allusions, the references to milk in $2^{2}$, to light in $2^{9}$, to a possible formula in $1^{23.25}$, to women's adornments in $3^{3}$, and perhaps to a celebrant in $5^{1-4}$ and $2^{25}$.

The suggestion that 1 Peter is a homily has been developed, as Professor Cross points out, by Perdelwitz, Bornemann, Streeter, and Preisker, but he has undoubtedly carried the hypothesis farther and strengthened it, particularly by the analysis of the Epistle indicating the Bishop's prayer, charge, teaching, and admonitions. With $4^{11}$, he observes, the principal part of the text ends, and he frankly admits that he does not feel the same confidence about the further suggestion of Preisker, that the remainder is an address to the whole body of those present. 'The test of this analysis,' he says, 'must, of course, be the exegesis of 1 Peter verse by verse' (p. 40).

How do these suggestions bear on the authorship and date of the Epistle? Professor Cross mentions three pointers towards the answer, (*a*) the primitive character of the theology, (*b*) the eschatological structure of the thought, and (*c*) the whole tone of the work. These 'pointers' suggest an early date, but unfortunately they leave the question of authorship open. All that Professor Cross says is: 'Whether it is the work of Peter or of Silvanus or of someone else I will not here try to say' (p. 44), and with these enigmatic words the essay ends. It is legitimate criticism to say that a writer who has so carefully considered the new hypothesis ought to have been able to say more, but we cannot be too grateful for what he has given to us, and it is right that the major suggestion of a Paschal homily should be examined first. The essay is a stimulating study of first-class importance and is sure to give rise to much valuable discussion.

VINCENT TAYLOR

---

## *THE PASTORAL EPISTLES*

The Rev. E. K. Simpson, M.A., of Trinity College, Oxford, has written a short, but valuable, commentary on the Greek text of *The Pastoral Epistles* (Tyndale Press; 15s. net). In opposition to the hypothesis of the non-Pauline authorship of these Epistles, so ably maintained by P. N. Harrison in 'The Problem of the Pastoral Epistles' [1921], Mr. Simpson resolutely maintains the traditional view with perhaps unnecessary vigour. Thus, speaking of the alleged non-Pauline author, he says, 'He was a sorry specimen of a Paulinist, this pseudo-Paul, conjured up from a nameless grave by the magic hand of criticism to vend smuggled wares under sacred auspices with such cool effrontery' (p. 7). The writer attempts to meet Dr. Harrison's careful discussion of the vocabulary and style of the Epistles by the plea that anything can be proved by an array of statistics adroitly manipulated and the argument that change of vocabulary does not always imply transference of authorship. Is there not a wide difference between 'the sepulchral pomp of Tennyson's *In Memoriam* and the money-grubbing jingle of his *Northern Farmer*'? Unfortunately, the forceful argument is defaced by controversial sallies which border on abuse, as when Mr. Simpson describes his opponents as 'our hypercritical friends,' 'our myopic critics,' 'the critical magnates,' and the suggestion that what these gentlemen sorely need is enlargement of vision. We could well spare much of this smoke if Mr. Simpson had directed effective shot against Dr. Harrison's main arguments, such as the *distribution* of Pauline words in the Pastorals, and the astonishing list of Pauline particles, prepositions, pronouns, etc., *wanting* in the Pastorals. We miss also any recognition of the different attitude of the ancient world to what we should call 'forgery' to-day.

We should judge that Mr. Simpson is anything but a sacerdotalist. Thus, commenting on the Greek phrase commonly rendered 'reverent in demeanour' in Tit $2^{3}$ he observes, 'Some ardent sacerdotalists have tried to discover an embryo order of nuns in this innocent epithet,' and he writes, 'As well extract sunbeams from cucumbers, after Swift's Laputan model!' He defends the view that ἐπίσκοπος conveys 'the idea of a super-

intendent or overseer, but falls far short of diocesan episcopacy,' and his denunciations of Roman Catholicism are lyrical. From what has already been recorded it will be seen that Mr. Simpson's style is both pungent and ponderous. He describes Timothy as 'one of those Melanchthonic characters whose judgment is apt to be warped by their native plasticity,' and in discussing 1 Ti $6^{10}$ says that 'many a millionaire, after choking his soul with gold-dust, has died from melancholia.'

It would be quite wrong, however, to suppose that this swashbuckling and entertaining commentary can be neglected. On the contrary, its learned and careful study of words is very valuable, especially his references to classical equivalents. Modern students will often disagree, as when, for example, he contends that the phrase 'our great God and Saviour Jesus Christ' (Tit $2^{13}$) 'denotes one and the same Person' (p. 108), but his opinions are always worthy of study, particularly his treatment of the 'ransom-passage' in 1 Ti $2^{6}$ and his 'Note on the meaning of *ὑπέρ* in certain contexts' (pp. 110–112). The commentary is one that no close student of the Pastoral Epistles can afford to miss.

VINCENT TAYLOR

## *HEROD ANTIPAS*

*The Destroyer of Jesus: The Life of Herod Antipas, Tetrarch of Galilee*, by Mr. Victor E. Harlow (Modern Publishers Inc., Oklahoma City; $3.50), is a not unimportant book. The chapters on Herod Antipas and the Herod family in general are well done, but they are not the most important part of the book, although it is useful to have all this material collected in so convenient a form. The really interesting part of the book is the view it takes of Jesus and of the part that Herod Antipas played in His death. A basic part of Mr. Harlow's argument is a demand for the retranslation of Lk $23^{15}$. According to the Authorised Version, Pilate had just said that he found nothing in Jesus to condemn, 'no, nor yet Herod.' Mr. Harlow argues that this should read, 'But not so Herod.' He argues that Pilate may have seen no danger in Jesus but Herod did. Mr. Harlow's view of Jesus is that He began as a prophetic preacher of righteousness in direct succession to John the Baptist. He began to see that the Kingdom of God could never come unless the cynical Sadducean government was replaced. After Peter's confession at Cæsarea Philippi Jesus, at least to some extent, accepted the principles of the revolutionary figure, Judas of Galilee, and became a political operator. The Seventy were not so much missionaries as they were a new Sanhedrin—the Sanhedrin had seventy members—and were to be the new government. Jesus invaded Jerusalem with thousands of Galilæan followers. The cleansing of the Temple was not only a Messianic act, it was also a military operation. It was Herod Antipas who saw this and he also came to Jerusalem to combat Jesus. Jesus' influence with the people was shattered by His answer to the question about the tribute money because that answer assumed that it could be right to pay tribute to Cæsar. Pilate would have let Jesus go, but Herod Antipas in the end compelled His execution. Mr. Harlow would go the length of arguing that the petition in the Lord's Prayer, 'Deliver us from evil,' was in the original meaning a petition for deliverance from the evil rule of Herod.

It can by no means be said that Mr. Harlow makes out his case. Others, indeed, have stated the case before him, but it is not a case that can be entirely disregarded, and Mr. Harlow pleads it with skill and ingenuity.

On p. 11 we have the form Shalmanezer and on p. 13 the form Shalmaneser. It is to be noted (p. 5) that it was seven thousand and not five thousand who had not bowed the knee to Baal (1 K $19^{18}$).

WILLIAM BARCLAY

## *CHRISTIAN PHILOSOPHY*

In *An Essay in Christian Philosophy* by Dom Illtyd Trethowan (Longmans; 12s. 6d. net), the author clears the ground for his argument by asking whether there is such a thing as Christian Philosophy, and, more generally, by discussing the relation of philosophy to theology, especially the objection that no topic can profitably be discussed with theologians because they demand that certain assumptions should be accepted on authority without further investigation. He borrows from another writer the semi-humorous suggestion that philosophy should be described not as the 'handmaid of theology' but as its 'charwoman,' possessing a home of her own and only 'obliging' within the domain of relationships with theology. He takes his stand upon a fundamental and indisputable certainty in human experience, pointing out that absolute scepticism contradicts itself; if you assert that it is true that you cannot reach any truth, you cannot at the same time deny that there is such a thing as truth.

Existentialists are his pet aversion, but he is not altogether sure that the orthodox Thomists are right. He is hesitant about the value of logical arguments for the existence of God, and prefers to rely upon a more primitive certainty by which we become aware simultaneously of both external things and the self, thus at the outset linking sense-

data with more intellectual elements of experience, and avoiding the cleavage between intellect and sense introduced by Descartes and continued in the doctrine of representative ideas mediating between the mind and things. But one of his main points is that our immediate experience of things is limited, that no limited thing can explain itself, and therefore implies the Unlimited, or God. 'Existence' can mean only the relationship of everything to God, and, however sceptical men may think they are, fundamentally and inescapably they are theistic. The awareness of God is sharpened through our sense of moral obligation, and in general religion does not deal with subjective feelings but is essentially metaphysical; it goes out to what is beyond ourselves and is part of a comprehensive Reality. The organ of apprehension is the will, but it is will in closest connexion with intellect, not arbitrary but inherently directed Godwards. Ultimately our apprehension is controlled and made more adequate by prayer: 'All knowledge of God, where good will is present, must partake of the nature of prayer.'

The most profound and illuminating chapters of the book are those on 'The End and the Means,' and 'Reason and Faith.' There is much originality of thought, but the argument is a little difficult to follow, and the style has an unevenness resulting from an excessive effort to be non-technical.

W. S. URQUHART

---

## *CALVINISM*

The stream of books devoted to the re-assessment of the thought and work of the Reformers shows no sign of diminishing. The latest is *The History and Character of Calvinism*, by Professor Emeritus John T. McNeill, Ph.D. (Oxford University Press; 36s. net).

This large book of over four hundred pages, exclusive of an extensive bibliography and index, is divided into four parts. The first deals with Zwingli and the Reformation in German Switzerland and the second with Calvin and the Reformation in Geneva. In the third part the author deals with the spread of Reformed Protestantism in the countries of Europe, of the British Isles, and of America down to the eighteenth century. The last part treats of Calvinism and modern issues, giving an outline of the history of the churches of the Calvinist tradition down to the present day and concluding with chapters on Calvinism in a changing world of thought, Calvinism and public affairs, and the spirit of Calvinism in the world to-day.

This is a book both for the student and for the general reader, making available, as it does, in one volume information that would otherwise need the perusal of many volumes. Like other recent students the author has found that popular ideas of Calvin and Calvinism are often at variance with the evidence. He does not burden his pages with references; but he claims that no unverified statement has been consciously admitted, and when he does challenge common views he quotes the sources. For instance, he offers six quotations from Calvin's Commentaries to refute the popular notion that Calvin held the prosperity of believers to be proof of their election—a point which has a bearing on Weber's association of Calvinism with Capitalism.

Whether he is dealing with Calvin himself or with the responses of his spiritual descendants to the changes of modern social life and thought, the author is always the careful historian, sympathetic but not uncritical, comprehensive but not superficial.

Where the field covered is so vast, there are inevitably some slips. We note on p. 328 that 1560 should be 1660, and that the Marquis of Argyll's Christian name was Archibald not Alexander. On p. 357 New Light should be Old Light, and on p. 376 Free should read United Free.

STEWART MECHIE

---

*Essentials for a Living Church*, by James Gray, M.A., Principal of Overdale College, Selly Oak, is a most interesting book (Berean Press; 3s. 6d. net). The book is written with special reference to the Church of Christ or Disciples of Christ, of which Principal Gray is a member. It deals with great and living questions. What is the part of the Church in keeping tradition a vital thing and keeping it from becoming a dead thing? The very name *tradition* is apt to have so suffocating a sound that Principal Gray would not be averse to dropping the word and using the Greek word *paradosis*. When does a Church's tradition stop being tradition in any real sense of the term and become simply sectarian prejudice? In our Christian religion and practice what are the things which are unalterable and unchanging and unchangeable and what are the things which we should be prepared to change to meet the spirit and the needs of the age? If we say that tradition must be checked against the word of Scripture, how can we apply that test now that we can no longer accept a fundamentalist doctrine of Scripture? Principal Gray quotes Karl Barth: 'Galvanized ancestral piety is emphatically *not* what we need. That which has been comes not again, and should not come again.' This is a small book, but a wise book and an important book. One of the outstanding features of it is that Principal Gray seldom gives a quotation without giving the title of the book which he is quoting and the page in the book. This book combines meticulous accuracy and real vision.

*The Transformed Abbot*, by Dr. Karl Reichelt (Lutterworth Press; 12s. 6d. net), is a companion volume to a translation, published last year, of the late Dr. Reichelt's book on the religions of the Far East, and repeats in particular and illustrative form what the earlier book had set forth in a more general way. In this book he concentrates attention on the relation between Buddhism and Christianity, and gives us a fascinating biography of the Abbot Miao-Chi, who, born in Formosa, studied the various forms of Buddhism in the monasteries of Japan and China, and then returned to his homeland as head of one of its most important religious establishments. Miao-Chi was a reformer even within Buddhism, and represented the very highest type in that religion. He underwent a double conversion. First of all, he turned from the lower to the higher aspects of Buddhism, and found satisfaction in the discovery within himself of the true Self, which also became the basis of unity with his fellow-men. But he was dissatisfied with the negations of Buddhism and the absence of any faith in a personal God. It was for him too subjective and abstract, and paid insufficient attention to the necessity for an historical basis. Very beautifully Dr. Reichelt tells how the void was filled. Miao's earlier impressions of Christianity were recaptured and deepened, and towards the end of his life, greatly influenced—if we may read between the lines—by Dr. Reichelt himself, and after much suffering, persecution, and mental anguish, he became definitely a Christian—and thus a 'transformed Abbot.'

---

*The Highway of our God*, by Catherine Booth (Salvationist Publishing and Supplies Ltd.; 4s. 6d. net), is sub-titled *Selections from the Army Mother's Writings*. It will do any one good to read this book. The reader will find no fine writing here, but on every page, in every paragraph, in every sentence, he will find himself face to face with the central truths of the Christian faith, and always in the most practical way. 'True peace, divine peace—the only peace that will do to die with—arises out of a settlement of our differences and a cessation of hostilities toward God, and reconciliation with God, bringing assurance and quietness in view of the past, the present, and the future.' 'The truly repentant soul first sees sin; secondly, he hates sin; thirdly, he renounces sin.'

---

*The School as a Christian Community* is a symposium edited by Mr. W. O. Lester Smith (S.C.M.; 4s. 6d. net). It arose out of the investigations made, at the request of the Christian Frontier Council, by a small group into the 'fundamental assumptions implicit in our national educational enterprise.' It consists of seven chapters on the religious and community life in seven different types of schools. In each chapter some one intimately involved in the work of the school gives an account of what is being done. It underlines two basic problems of all education. The first is the fundamental fact that the character and personality and example of the teacher are all-important. The second is summed up in the question: 'Where home cares not at all, what can the school do?' This is a challenging book. In the chapter entitled 'In a Co-educational Grammar School in Wales' R. G. Mathias writes: 'There is in my view no place for quietism to-day. I feel it of the utmost importance to attack on three broad fronts; first, to counter materialism with idealism; secondly, to combat slogans and sloppy thinking by stressing Christian conscience and personal responsibility; and last, to underline the need for Christian duty, Christian courage and hard work.' It would be hard to outline a better programme than that. This book is also an encouraging book. It is cheering to see that the educationalists who wrote this book do not waver in their confidence in modern youth. In the chapter that we have already quoted Mr. Mathias finishes with this: 'A senior boy in poor circumstances whose Recruiting Board papers I signed only a few days since had put down opposite the heading *Special Interests* the one word *Religion*. It surprised me. He could so easily have put down Rugby, at which he is very good, or a number of other things.' But he had written *Religion*. That it was there, bald and unashamed, must be our hope and responsibility.' This book will make those who are interested in Religious Education both think and hope.

---

*An Introduction to the Old Testament*, by Edward J. Young, Th.M., Ph.D., Professor of Old Testament in Westminster Theological Seminary, Philadelphia, is the fourth printing of a book first published in 1949 (Tyndale Press; 18s. 6d. net). Professor H. H. Rowley has written of it that, 'Of the conservative books on this subject this is easily the best and most enlightened in its treatment of others,' a judgment in which the present reviewer entirely concurs. Dr. Young is far more learned in the history of criticism than most of the critics themselves are. What is abhorrent to him are theories which regard the books of the Old Testament as so many patchworks made up of odds and ends of documents, and if he can find any reasons for believing in the literary unity of a book he does so—for example, Isaiah, Jeremiah, and Zechariah. But his position is very different from that of the Scandinavian opponents of literary criticism, and his habit is to put the dates of the completed written units as early as he possibly can.

# The Gerasene Demoniac: A Diagnosis

## Mark v. 1–20. Luke viii. 26–39. (Matthew viii. 28–34)

By the Reverend T. Hawthorn, M.A., Nagercoil, South India

The man who was the first to meet Jesus on His arrival in the country of the Gerasenes shows some general features that are common to various kinds of mental illness and also signs and symptoms, reported or directly inferable from the concise yet clear Gospel narratives, which make serious diagnostic study possible.

The evangelists echo the wonder of normal folk at the physical strength madmen can (and often do) exert, especially to break out from what is designed to restrain them. Mk 5[3] uses emphatic negatives which seem to come straight from the voluble eye-witness: *καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι.* There are, too, the madman's flashes of insight into other folk which are all the more striking when seen against their strange background. To the man of Gadara and to Peter of Galilee alike is revealed the truth that Jesus is the Son of the living God. Then we are told both directly and indirectly of the shamelessness which led to exposure; Luke says outright (8[27]) *καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον,* and Mark implies the same when he briefly sums up the man's new condition after the cure in words obviously designed to bring out the contrast with the salient features of his madness (5[15]), *καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, κτλ.*

If we try to diagnose the illness, we are immediately aware of the excitement of the man. He is moving continually, boundlessly energetic (Mk 5[5f.]) *καὶ διὰ πάντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν τὸν Ἰησοῦν, ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ.* His shouting in the tombs and hills when he was alone might perhaps be insufficient evidence of an unbalanced mind were he not reported as addressing Jesus, after bowing before Him, *κράξας φωνῇ μεγάλῃ* (Mk 5[7], Lk 8[28]). More important, the self-mutilation with stones gives us one reason at least for the previous attempts to manacle him. It is noteworthy, in passing, that Luke fails to report this side of the man's behaviour.

We may here quote Henderson and Gillespie [1] on Acute Mania: 'Such a patient is "on the go" night and day,' and compare their case 24: [2]

[1] *A Text-book of Psychiatry* (Oxford Medical Publications, 7th ed. [1950], 240).

[2] *Ib.*

'Acute mania. Summary: . . . extreme restlessness; excessive talkativeness with continuous screaming at times; . . . shamelessly erotic behaviour . . . gradual subsidence with occasional exacerbations of destructiveness. . . .'

Since it is easy enough to find evidence for a diagnosis of mania, the nickname 'Legion' given in answer to Jesus' question might then be seen as an example of humour and fancy, conforming to Henderson and Gillespie's picture: [3] 'In mania the mood is a gay, happy, jolly, infectious one: the patient carries you along with him. . . .'

But there is another side to the picture presented by the evangelists at which we must look. The man is a solitary, cutting himself off from normal society. Even when healing is nearly complete, and he has recovered a sound mind, he lacks the self-confidence to use it, and since he feels inadequate to face the world alone he asks permission to stay with Jesus. Moreover, when he is sick his behaviour in living in the tombs is bizarre. In these features we may more easily recognize a schizophrenic, and there are other indications which tend to confirm this opinion. Henderson and Gillespie note a feature of the schizophrenic's behaviour: [4] 'He hesitates between one feeling and the other, so that he may waver between strong like and dislike, between wanting and not wanting something—rejecting and accepting almost at the same time.' Just so the man of Gadara recognizes Jesus as Son of the most high God, yet immediately pleads with Him to leave him alone, though Jesus, who, he knows, has the power, has shown His readiness to heal. In this encounter, too, we see the self-centredness of the schizophrenic; *τί ἐμοὶ καὶ σόι, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου*; and a suspicious, paranoid attitude, *ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.*

The clash between these two groups of symptoms, of mania and schizophrenia, is more apparent than real. To quote Henderson and Gillespie again: [5] 'There are undoubtedly many manic-depressives who show just such schizophrenic features, and there are, on the other hand, many schizophrenics who show manic-depressive symptoms. It is better to keep an open mind, without trying to be too definite in one's diagnostic grouping. The excitement of the manic-depressive is often difficult to differentiate from the excitement

[3] *Ib.*, 266. [4] *Ib.*, 310. [5] *Ib.*, 265 f.

of the acute schizophrenic. In mania the mood is a gay, happy, jolly, infectious one; the patient carries you along with him, and there is a warmth about the manic which one does not find in any other of the psychoses. In schizophrenia the excitement is a blind, impulsive, episodic state, during which the conduct is bizarre and largely determined by hallucinations and by the delusions which are so commonly present.'

Now the illness was long-standing (Lk $8^{29}$), and from Mark's διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι ($5^4$), and Luke's statement about the unclean spirit πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν ($8^{29}$) we gather that though the necessity for restraining the patient arose only occasionally, such episodes had been numerous. Together with this consideration favouring schizophrenia there is, against mania, an absence of any flight of ideas in the man's conversation with Jesus. We do not know the content of the continuous crying in the hills and tombs; it may have been verbigeration. Finally, no neater diagnosis of schizophrenia could be given than that single word of a disintegrated personality, no longer a whole man, but 'Legion.'

Such is the serious state of the man whom Jesus meets and wills to heal. Dr. Weatherhead, in *Psychology, Religion, and Healing* has drawn attention to the change in Jesus' methods of treatment to suit the needs of the patient. Jesus begins to exorcise the unclean spirit, with words known, perhaps, to those with Him from previous occasions, to judge from Mark's confident direct speech, but He is interrupted and changes His approach. As the man has met Him on the personal level and addressed Him by name τί ἐμοί καὶ σοί, Ἰησοῦ κτλ (Mk $5^7$), so Jesus readily and quickly shifts His ground and asks τί ὄνομά σοι (Mk $5^9$). This is no idle curiosity; nor indeed is it only an act of courteous response. Then, as now, the question could be used at a first meeting designed to assess the general condition of the patient; but Jesus looks for more than this. The question is fundamental to His purpose of healing. The man knew Jesus; knew even who He was, but did he know himself? Our name is one of the most individual of our possessions; if we lose it we are no longer what we were. To have a name is to be a person. By the question Jesus is 'recalling the man to his selfhood.'

The answer is as significant as the question. The man is not completely lost, for he has some insight, but it is insight into the sorry state of a personality no longer under control, like a land largely enemy-occupied. Nevertheless a nucleus of the 'I' remains in touch with reality, and able to recognize the need for regaining control over the rest. Such self-knowledge is the beginning of hope and recovery.

So by Jesus' power the miracle is performed, the evil spirits surrender control, and wondering towns-folk come to see the healed man, yet ask Jesus to go. As He leaves He is asked by the man for permission to go with Him, but He refuses and orders him to return home to his relations and there tell of his God-given cure. Thus Jesus breaks the transference the man had for Him and forces him, we suspect, to face problems from which his illness had been an escape. It is His intention that the man should again become an active member of the society he had left so long.

Mark and Luke in their little 'follow-up' of the patient which rounds off their stories describe in one way each, though without emphasis, how the Gadarene failed to obey Jesus implicitly. Mark reports that he began to make speeches in the Decapolis about Jesus' healing. Luke, having given Jesus' instruction in the words καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός ($8^{39}$), and thus lent weight to the idea that Jesus' object was to detach the man's thoughts from His person, reports the matter of his speeches in all parts of the city as ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. But these human failings only increase the conviction that the man fully regained his mental balance and re-established himself successfully in society.

We can hardly doubt that Jesus' intention was twofold. Together with, and served by, the rehabilitation of His patient is the larger purpose of declaring God's ways to all men. 'Tell them how great things the Lord hath done for thee, and hath had compassion on thee.' The general context of the Gadarene episode in Mark and Luke is evocative of faith in Almighty God. Before it comes the storm at sea: 'How is it that ye have no faith?' (Mk $4^{40}$); 'Where is your faith?' (Lk $8^{25}$); two other stories of healing follow it, pointing to faith in the person of Jesus: 'Daughter, thy faith hath made thee whole' (Mk $5^{34}$) (cf. Lk $8^{48}$) and 'Be not afraid, only believe' (Mk $5^{36}$) (cf. Lk $8^{50}$). Jesus sends the man home with a message which will gain force from the speaker's living illustration. If the Gadarenes will not receive Jesus Himself, He will nevertheless not be without a witness; if they will not believe in His person it may well be that they will gain belief through the cure '. . . or else believe me for the very works' sake' (Jn $14^{11}$). To this end, the preaching of the gospel, is sent out the healed schizophrenic.

# Religious Education

## The Framework of Form Teaching in a State-aided Grammar School [1]

By Agnes Humphreys, M.A., Dudley

Form Teaching is a semi-technical description for the time which is devoted to religious instruction in all forms of primary and secondary education affected by the Education Act of 1944. This Act recast the structure of the statutory system so that the word 'secondary' now covers all forms of post-primary education. State-aided or maintained grammar schools include those directly under the control of the Local Education Authority [2] and the various forms of Voluntary School.[3]

The framework of Form Teaching in a state-aided grammar school is conditioned by the external regulations of the Act and the internal problems which it raises within each school. The British system of public education is intended to be built upon the Christian faith. Mr. Chuter Ede declared in the House of Commons on 10th March 1944, that the provision for religious instruction in the Act was intended to meet the desire of parents who wanted their children to have a grounding in the 'principles of the Christian Faith as it ought to be practised in this country.' [4] Form Teaching is therefore a legal obligation but its existence has been made possible by meeting the problem of denomination in a new way. All forms of State-aided school are intended to use the 'Agreed Syllabus' but certain provisions cater for the liberty of the parent. In the County School parents may either (1) withdraw their children from R.I. or (2) ask for denominational teaching providing that the expense does not fall on the L.E.A. In the various types of Voluntary School they may (1) ask for R.I. to be given in accordance with the trust deeds of the school or previous practice or (2) if denominational instruction is given ask the governors to provide Agreed Syllabus instruction.

The 'Agreed Syllabus' is not laid down by the Ministry of Education but varies from area to area. The Act empowered the L.E.A.s to establish standing advisory councils to prepare an Agreed Syllabus in consultation with representatives of the authority, the teachers, and the denominations concerned. The point of the 'Agreed Syllabus' is to avoid any 'catechism or formulary which is distinctive of a religious denomination,' but this does not mean that teachers are restricted to Bible teaching. The different Syllabi contain sections on the Lives of Great Christians, Church History, and Beliefs which are common to all Christians. In short the Agreed Syllabus recognizes that doctrine does not inevitably mean 'denominational teaching.' The freedom of teachers has not disappeared completely, since they have to select and frame their own syllabus from these general outlines, but there is nevertheless a legal limitation of their work, which is new in the history of education.

The effect of the Act upon the State-aided grammar school varies in detail from area to area, as do the results of the 'removal' and 'demand' clauses.

But the general framework of the work presents a new sort of challenge to Christian teachers, which they take up with trepidation and humility. The grammar school course covers the critical and self-expressive period of adolescence when young people are losing their childhood conception of God and are striving to find their adult pattern. Their questions show how curious they are about the relationship between religion and life, and the validity of what we teach. Children of a secularist age have a real need to see that we are not handing down a dead tradition but a living answer to the problems of a restless and expanding universe. Clever children don't want pretty stories, they want instruction through the impact of mind on mind by people who know their subject as well as how to teach it. This raises the question whether there are methods which are particularly suitable for the different age groups, for this is the time when children tend to break away from Sunday School and the traditional pattern of their parents.

The Scripture teacher unlike the Modern Language or the Science expert never begins with a vacant site. The class is never a homogeneous unit, for it may contain members of the Church of

[1] This will be followed by an article on the Content of Form Teaching.

[2] L.E.A. appoints all members of the Governing Body.

[3] (*a*) Controlled Schools. L.E.A. appoints $\frac{2}{5}$ of the Governing Body.
(*b*) Aided Schools.
(*c*) Special Agreement Schools. } L.E.A. appoints $\frac{1}{3}$ of the Governing Body.

[4] Hansard, Vol. 397.

England, the various Free Churches, as well as a few from growing sects like the Christadelphians, Christian Scientists, or even the Christian Spiritualists. Good Sunday School and Day School teaching may have taken some of the gilt from the gingerbread. The spectre of fundamentalism is bound to rear its head.

Then there is the problem of organization. Who is to teach form Scripture? Is it to be the form master or form mistress? In a large school this will mean that organization is a horizontal pattern and many hands may make light work! Or shall we choose the vertical method and keep form Scripture in the hands of two or three who want to do it? What is the function of the Scripture specialist? Should the headmistress teach Scripture or will her own divinity prevent the children being natural and unself-conscious?

Each school has its own solution, but for the moment, looking at the ideal rather than the actual, may I make the following comment:

(*a*) Every grammar school needs at least one fully qualified specialist with a responsibility allowance, as in the case of other heads of department, because:

(1) There must be a unified course and some one to whom the non-specialists, especially young teachers, can refer. New developments in both Old and New Testament Studies must be mediated or the subject will fossilize.

(2) We need more trained graduates.

(*b*) The Vertical method is best, because:

(1) All form masters and mistresses do not want to teach Scripture.

(2) Form Scripture can easily disintegrate into form-business.

(3) Continuity of teaching—it is better for children not to have an annual change, because they get to know their teacher and feel more free.

(4) Organization is in the hands of a Head of Department like most other subjects.

(*c*) Every school should have two periods a week.

Form Scripture presents a challenge which Christians neglect at their peril in an age when so many State systems have chosen to keep religion away from their young people.

# In the Study

## Virginibus Puerisque

### Advent

By the Reverend Kenneth Underwood, B.D., Rydal School, Colwyn Bay

'Watch. . . .'—Mt 24[42].

Advent is one of the great festivals of the Christian Church. The word 'advent' means 'arrival' or 'coming,' and for about four weeks before Christmas we remember the Coming of Jesus. We remember, of course, His coming as the Baby born at Bethlehem. But we think also of His Second Coming, for He told us that He would come again. If you read the twelve or thirteen verses that come before our text you will see some of the things that Jesus said about this Second Advent, and one thing He said was that only God knew when it would be. What then should be our attitude towards it? Well, the answer to that is the one word of our text—'Watch!'

Now the word 'watch' can mean a lot of different things. I was working in my garden the other day and a friend came in and said to me, 'Ah! Well done! I like to watch other people working!' Well, clearly Jesus didn't mean that we should just stand around waiting and doing nothing.

There are other meanings of the word 'watch' that will bring us nearer, I think, to what Jesus did mean. There is, for instance, the man who is 'the watch' on board ship. It is his business to look out for danger and to protect the ship from harm. Think how important his watching was during the War when mines and enemy submarines and ships were about, trying to destroy his ship and the people in it. He is doing a very important thing by watching; he is on guard, and he must be alert. Jesus meant this. This is what you must do if you are to be ready for Him. When danger threatens, be bold and don't let temptation get through your defences; and watch your thoughts and words, your feelings and your actions.

Now it might be wrong to watch others working and to let them do it all when we might have helped; but in another sense it is right to watch others, because that is how we learn to live. My little boy certainly watches me and copies the things I say and do; and I often wish he didn't, for what he learns from me is not by any means always good. But we can all safely watch Jesus and learn of Him. During the last War I spent every night of one week 'fire-fighting' on the roof

of a tall building in the middle of Plymouth. Every night the bombers came over and dropped their high explosive and incendiary bombs, and all around us were raging fires and flying masonry and collapsing buildings. I was terrified. But a friend of mine was on that roof with me and he chatted away and got on calmly and cheerfully with the job of putting out the small fires that started every now and again. I watched him and I knew he could see me, and so I stayed on the job we had to do.

Remember—one day Christ is going to come to you and ask you what you have done with the life He gave you. I hope we shall all be prepared for that. The way to be prepared is to watch Him carefully now, and to remember that He is watching you. There need be no difficulty about seeing Him, for His picture is painted for us wonderfully clearly in the Bible. And if we fix our eyes on Him we shall find that He will help us to watch for danger and resist temptation, and to be alert and in control of every part of our lives.

---

## Our Christmas Prince

By the Reverend Charles M. Hepburn, B.D., Crieff

'And his name shall be called . . . The Prince of Peace.'—Is $9^6$.

Eighteen years ago someone whom everyone of you, I am sure, admires was born on 25th December, Christmas Day. So this Christmas she will become officially of Royal age, for this Princess is a member of our Royal family, Princess Alexandra. One of the several names by which she was christened was the appropriate one of 'Christabel.' She is undoubtedly a charming girl, lively, vivacious, and intelligent. Nor is she at all spoiled, because she was brought up in a natural way. A friend said once, when she was at school,

'I find it hard to remember you're a princess.'

'I sometimes find it hard to remember myself!' said the Princess with a twinkle.

Our Christmas Princess, however, has her serious side as well. Someone who, when she was smaller, was visiting her home was shown into her attractive pink-and-white bedroom. The first thing he noticed was on the wall beside the bed, a framed photograph of her sailor Father, the Duke of Kent, who was killed in an aeroplane accident. Then he saw with interest on a small table at her bedside a Bible and two small books. The books were these: *Morning Bells* and *Little Pillows*, the one with a fine thought to start the morning and the other with one to fall asleep on at night. I'm sure that has helped our Christmas Princess to grow up not only beautiful, but good.

At the birth of our Christmas Princess forty-one guns roared a Royal salute, and good Queen Mary, the Princess' grandmother, was so excited she forgot to go to Church, and Queen Mary didn't normally forget that.

Christmas, though, makes not only us but millions the world over think of our Christmas Prince. Because on the first Christmas Day, and indeed there would have been no Christmas without Him, there was born in Bethlehem, 'The Prince of Peace.' Only it wasn't in a palace that Prince was born, but in a poor and lowly stable 'with the oxen standing by.' At His birth there was a song of angels, singing:

> 'Glory to God in the highest, and on earth
> peace to men of goodwill.'

We haven't any information about our Prince when He was eighteen, because from the time He was twelve to the time He was thirty all is a blank. These are what are called 'The Hidden Years.' All through them, however, we may be sure He would be working hard, helping His widowed Mother, Mary.

> A Carpenter of Nazareth
> (No more than that?) at home was fain
> For eighteen years to spend His breath
> In daily work for daily gain.

Finally, when He was thirty-three, He won a crown. Only the crown He wore was a cruel one of thorns. In submitting to so great an agony He showed how greatly He cared for us.

> Oh, dearly, dearly has He loved,
> And we must love Him too.

With all our hearts we ought to adore our Christmas Prince.

O come, let us adore Him, Christ the Lord.

---

## The Christian Year

Christmas Day

### Christmas is a True Story

By the Reverend Professor George Johnston, B.D., Ph.D., Emmanuel College, Toronto, Canada

'And the Word was made flesh, and dwelt among us, and we beheld his glory. . . .'—Jn $1^{14}$.

'And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'—Ph $2^8$.

The other day a journalist in a small Ontario town was talking to me about churches and ministers, and somehow we mentioned Christmas. 'You know,' said she, 'at Christmas we go to church simply to hear the old story.' And, of course, she is right.

We have read the old story in its Biblical version and marvelled anew at its beauty; we have sung the ancient carols that repeat it in the language of folk-tale and song. What now may we add that will lead us more deeply into the truth of God's gospel?

1. The first thing we may say is this: *If the Christmas message is 'just a story,' it might well be mythical.* That is, we should not necessarily believe that the thing ever happened as described. There are American specialists in what is called 'religious education' who won't allow children under twelve to be deluged with such a spate of 'mythical' elements, lest they wake up one day under the impact of scientific criticism and discover it is fictitious. Who ever saw an angel? How on earth could these marvels have happened and yet the citizens of Bethlehem, together with all Herod's kingdom, refused to believe that the Divine Messiah had been born? It is absurd; it cannot be accurate, and so we must not talk about Christmas as the evangelists do!

It is easy enough to sympathize with their complaints. I have not seen an angel; have you? Not the kind that is usually meant in the interpretation of Luke or Matthew. Virgin births don't happen every day, and are perhaps inconceivable among the human race. But the trouble is that once you begin throwing out the angels you may end by throwing out the baby Jesus. How are we to pick and choose among the gospel details? And without a terribly real infant, Christmas cannot be Christmas.

Whatever else we believe, we must believe that Jesus was born to Mary one day, somewhere in Palestine. Otherwise our faith would depend on a mythical tale and we could not even be certain that any young Prince gave His life on a Cross one Friday in the Spring-time for love of God and man.

2. On the other hand, can we rest content with the assertion that the birth of Jesus Christ was an historical event?

Anything that disturbs the even flow of the stream of Time is historical; it happens once upon a time; it has other events before and after, and many that are contemporary. Few of them are important: our own three meals a day, for instance; some of them are so momentous that we dub them 'historic': the crossing of the Rubicon by Cæsar, for example, or the discovery of America or the invention of the H-bomb. No doubt the birth of Mary's boy is historic, if we consider what Christ and His Church have done for civilization. Nevertheless, anything that is merely an event in the Time-series cannot be, in the best sense of the word, 'mythological.'

What I mean is that a myth, in the proper use of the term, always seeks to tell us about the unseen, eternal realm of the Divine. No creature saw God at the making of sun and moon and stars; how can we ever get authentic eye-witness reports about it? But we believe in that creation and we have our myths that enshrine its truth. Nobody has been to the end of the course, either, and yet we hold fast to certain myths that assert the final fulfilment then of that same Creator's purpose.

Our religion says that the coming of Christ is *mythological* in this way. *It is not a fiction, because it did take place in history. But its primary meaning concerns God whom no eye hath seen.* Christmas tells us that God is with us, that 'the Word was made flesh, and dwelt among us.' The tremendous thing about Christmas is precisely that it is a true story and at the same time completely mythological. In the strictest sense, 'once upon a time' He who is eternal entered a human family through the womb of a Mother. He who was in the form of God humbled Himself and took on the form—of a man? Yes! Say rather, He assumed the form of a slave and became obedient even to death. This festival to which we are tied, this convention at the mid-winter solstice, gets its glory from the whole range of the Christian calendar: from Creation's beginning to the covenants with Israel; from the hope of Jeremiah to the road-breaking of John the Baptist; from Lent to Good Friday, Easter and Pentecost. Here we are recalled to the beginning in history of Him who is eternally begotten, the Word, the Son of the Most High, and the Saviour of the world.

3. This true story is wonder-ful! If you are going to tell it with any approach to its full meaning, you must talk about the angels of God 'ascending and descending on the Son of man.' At this manger there is a bridge built between heaven and earth for all the sons of men who will be brothers to this Child. Round His rude cradle eyes of imagination see cattle and sheep, robins and asses, and other humble creatures of the Divine appointment; for they all are to be gathered into the sweep of His redeeming work.

With the heavenly Babe we associate inevitably joy, hope, and tender love. He comes to the mid-winter of our despair and anxiety with the promise of a future. He touches our hearts with thoughts of innocence, children's laughter, and our own lost innocence. 'If only,' we say, 'we could live the whole year with Christmas carols on our lips and the sweetness of tender love in our hearts!' But deep down we fear it will be again as it has ever been; the gales of January will freeze our loveliest impulses and by June our selfish temper will be in control once more.

Ever so! The gospel of Christmas cannot escape it. For the Church rightly insists with St.

Paul in our text that Christ's coming was no holiday: it was a sacrifice. The all-mighty surrendered Himself to life and death on earth; the all-loving became a part of Man—Man who is tender and tempery by turns, selfish, proud and greedy, idolatrous and cruel. God the Son descended into darkness because we needed light; He ascended a Cross where our forbears hacked His body to pieces and spat upon His love. And we know Him as God the Son because we have been to Calvary and found that He does indeed save His people from their sins, does reveal the eternal Father and bestows a Holy Spirit.

You and I may celebrate this true and yet utterly mythological festival only if we remember that it can happen here! Christ may come to us, to this church, to this home, to this heart. We, too, may go to Bethlehem to kneel at the manger and offer to Him the mystery of our selves and all our treasures. Only, be sure that it is never enough to do this 'sacramentally' at midnight mass or at the children's White Gift service. We must also do it, despite the onset of January and the distant prospect of June, day by day, as we accumulate our treasures in shop, factory, school, and bank; day by day as we read the news of our world and share, however remotely, in the government of the West or the East; day by day as we learn to get on with our wives and our children, our in-laws and our enemies, and even ourselves. Festivals once a year do tell us that such and such happened once upon a time (it's a true story!), as once upon a time Very God of Very God became flesh in Mary and was truly born as Jesus Christ. But may God help us if we try to be tender, true, joyful, and hopeful just once a year round the Christmas tree in a happy Christmas church!

---

First Sunday after Christmas

## The Sorrows of Knowledge

By the Reverend Principal Norman H. Snaith, M.A., D.D., Wesley College, Headingley, Leeds

'The mirage shall become a pool.'—Is $35^7$ (R.V.m).

This passage comes from times closely similar to ours: high hopes for the future, continued disillusion in the present, a billowing stern wave of trouble behind. For this chapter is similar in contents and style to much of Is 40–45, with its heritage of woe and its hopes of glorious prosperity in a restored Jerusalem. They did indeed get the Temple rebuilt, but it took them sixteen years to get well started, and another seventy years to get the city walls rebuilt. All that time and for generations afterwards they were a continually harassed folk, with fitful gleams of sunshine always lost in gathering clouds. The vision of Ezk 47 proved to be nothing but a mirage—dust and sand when they got there.

There is an odd line somewhere in Homer which breaks in like a chilly autumn breeze over a garden of spring flowers: 'Man is the saddest of all the beasts of the field.' The tragedy is that this is true. We know too much:

> Lord make us fools by heavenly grace,
> For knowledge is the death of us.

We are the saddest because we can see so far backwards. We have memories. The beasts are more fortunate. There are many things we would gladly forget, things we have heard and seen and done. There are memories that bring sadness and regrets. We try to smother them, but they refuse to be smothered. Nothing that happens to us, so the psychologists say, is ever wholly forgotten. We are like Slightly—it all comes back to us, some time, somewhere.

We are saddest because we can see so far forwards. We have wonderful dreams and hopes that persistently spring to new birth. We are born to look up to stars we can never reach, born with a hunger we can never satisfy, a thirst we can never quench. We are born to know something of what beauty is, and goodness, and truth, but doomed to walk in a world of shadows and decay. We can grasp hold of the rope that is tied on to the end of things, but we have neither the wit nor the strength to haul ourselves up. Or, perchance, the end comes loose and we fall back to the levels of dusty earth. We see the picture of the palm trees and the water, but it is a mirage, and we are still full of weariness in a barren, thirsty land. It is a curious commentary on the vanity of human striving that the name we give to the perfect society is Utopia—No Place. We are anxious for the morrow, because we know of yesterday. We can have pain and know that it must get worse. We can worry about friends and children, because we see them doing things which our own knowledge tells us are foolish. Our own experience tells us that they are heaping up sorrow for themselves. We know that a time is coming when they also will have to pay.

There is a phrase in the Bible that fills me with horror: it is a description of God—the Ancient of Days. It is He that has all the knowledge of all the past and all the knowledge of all the future. How dreadful His eyes must be! It says: 'before whom the angels veil their faces.' Perhaps this was not because of the splendour of His glory so much as because of the eyes of this Ancient of Days, the awful knowledge of the ever-living God, who was, and is, and is to be. And one day we

must all stand before this God, this awful God, this God who knows us through and through. He knows all about hidden thoughts and secret motives. No rationalizations will suffice. We sometimes deceive other people, and sometimes even manage to deceive ourselves, but in that day we stand stark naked before Him with whom we have to do.

That could be terrible, could be: but it need not be. We are the saddest of all creatures. That could be the whole story, could be: but it need not be.

It is the length of knowledge that brings sadness. We have to learn to look deep, for there is gladness in the deep. Man is the saddest, but he can be the gladdest. I do not think that gladness can ever cut out sadness, though sadness can destroy the other. But it need not. It is the length that brings sadness, length of time backwards, length of time forwards. It is the depth of the NOW that brings the gladness. The problem of life, therefore, is the problem of learning how to live in the present. This is where the doctrine of assurance comes in: the fact that it is possible here and now, at this moment to be assured of forgiveness of sin and of being right with God. This is what lies at the root of the saying about taking no thought for the morrow. It means that by personal trust in God, by faith, we can know here and now the gladness which infuses the sadness and gives to us the 'joy of our salvation.'

Not only must we seek the depth rather than the length, the Now of the Presence of God rather than the yesterdays and the to-morrows of men; we must also dig deep below knowledge itself. As I said before, it could be terrible to stand without defence before the Ancient of Days. So it would be if God's knowledge were the most important thing about Him, or if His knowledge were the cool, accurate, mental knowledge of the Greeks. But the old Hebrews knew better than that. They knew that God's knowledge of us is not only that of the impartial Judge, but that of One who knows us personally and is intimately associated with every step of the way we take. For the Hebrew *yada'* (the word usually translated 'know') involves personal knowledge rather than intellectual knowledge. So that His knowledge of us involves His compassion (*racham*) for weak and wayward human nature. This leads us on to the full declaration in the New Testament of His boundless grace and the love that will not let us go.

It is when we seek the depth of knowledge rather than the length of it, it is when we dig deep into the knowledge of God to find that hidden in its depths is His mighty saving grace—it is then that the mirage becomes a pool, a pool whose water is the very water of Life itself.

SECOND SUNDAY AFTER CHRISTMAS

## Taskmaster or Heavenly Father?

BY THE VERY REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.'—Ex $5^7$.

This is but one incident in the age-long story of man's inhumanity to man. The children of Israel are toiling, as driven slaves, at their weary task of brickmaking. Goaded to despair, they send Moses to ask from Pharaoh a three days' respite that they may sacrifice to their God. This the tyrant haughtily refuses. He orders his taskmasters to hound the slaves back to their work, and in the very refinement of cruelty adds a new, harsh condition to their toils. Hitherto both the clay and the straw which gave it cohesiveness had been provided. Now they were to be given the clay alone. As for the straw, let them scour the desert for it, and when found, let them see to it that the day's tally of bricks was not diminished. One can almost hear the raucous voice of Pharaoh as he shouts his infamous order—'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.'

As we fare forth on another stage of our journey through this world of hope so long and bitterly deferred, how easy it is to succumb to the mood wherein God appears to us a hard Taskmaster, calling us to labour under conditions that hover continually on breaking point. Let us face these moods with brave realism and seek their corrective in a more virile faith.

First of all, these are days in which God seems to demand from us *service without emotion*. There is a phrase in Scripture which aptly describes a prevailing mood of to-day. It is the expression '*past feeling*.' We are an emotionally exhausted race. During the War and its ghastly aftermath events have crowded so thick and fast upon us that the mind refuses to receive another impression. Daily we have to face life in a state of unending tension and precariousness. We have to contrive to live and often have no heart for life. Our days are a long slavery of making bricks without straw.

But is it not just here that life presents us with an ennobling challenge? When life flows sweetly for us, we can descend upon the day's tasks and toss them from us like hay on a hay-fork. It is another thing to face the day's encounter with a heart of lead. To all our days there is a dark menacing background of international insecurity. One plan after another for world peace is painfully constructed, only to crash to the ground and

chaos is come again. And in the foreground of our lives—like the poor who are always with us—there are swarming cares of home and health and business, and the battle between the flesh and the spirit to which we are eternally conscript.

All this is true, but is it not just this indomitable spirit that rises undismayed from one catastrophe after another that strikes the heroic chord in all our hearts? To contemplate it in life or literature is a constant incentive to endurance. How moving is Barrie's simple play *The Old Lady Shows Her Medals*. A poor charwoman envies her mates whose proud and constant theme is their sons in the trenches. In a strange way this humble woman is enabled to adopt a great Scots 'Jock.' His leave comes round and they have a week of sheer joy together as 'mother' and 'son.' Then he returns to battle and death. Our last glimpse of the brave little woman—her dream of happiness shattered—is the sight of her lifting her pail, shouldering her mops and her brushes and setting out to the day's toil undaunted. Their name is legion in the grim world of to-day who with sorely chastened hearts keep the flag flying. Let us have but one fear—to be unworthy of them.

Again is it not true to say that, in our present hard conditions, God seems to exact from us *service without certainty*? Long ago the Psalmist anticipated our present heartbreak when he said: 'My tears have been my meat day and night, while they continually say unto me, Where is thy God?' As we gaze on the long, tragic history of mankind with its unending wars and tumults and see man's most brilliant inventions prostituted to his own destruction, as we note the almost omnipotent power of evil and the precarious foothold of good, as we watch the seemingly useless sacrifice of so much chivalry, which of us is not visited at times by the ultimate doubt?

Now it seems to me that there is one corrective, among others, to this paralysis. *If we cannot trace God on the huge canvas of history, may we not discover Him on the smaller picture of our own intimate and personal experience?* Blind are we, and of all men most unteachable, if we do not find in our own heart's history compelling evidences of a Heart that plans for us and a Hand that guides. Why is it that four lines of a simple hymn can move us to the depths?

> I delivered thee when bound,
> And, when bleeding, healed thy wound;
> Sought thee wandering, set thee right;
> Turned thy darkness into light.

Simply because into each line of the hymn we can fit tremulous memories of God's goodness and mercy towards us that banish doubt of Him for ever from our wondering hearts. As for the uncanny guidance of God, which of us but has known it and proved it down the years? Those of you who have read Hardy's poignant novel, *The Mayor of Casterbridge*, will never forget the scene in which Michael Henchard was plucked back from the pool he was intending to make his death-bed by the sight of his own effigy lying stiff and stark upon the surface of the stream. 'Who is such a reprobate as I?' he exclaims, 'And yet it seems that even I be in Somebody's hand!' Amid all that life leaves dark and obscure for us, of one thing we are certain—that we have not been the sport of time and fate and chance. We have been in Somebody's hand.

Finally, God seems to demand from us *service without worthiness*. How many a life has been lost to God and man because men have looked up into the face of God and said: 'I am a desperately ordinary soul. My way of life is strewn with broken vows and frequent falls.' And thus he makes the great refusal and counts himself unworthy of the life triumphant.

Now the whole of Scripture is the record of the Master-builder who has been forced to make His bricks without straw, to forge His most powerful instruments out of the most unpromising material. The men He raised up to be leaders of men were not endowed with iron wills or perfect characters. 'Who am I,' says Moses, 'that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' Isaiah shows the same shrinking, 'I am a man of unclean lips.' Jeremiah can but murmur, 'I am a child.' Paul describes himself as less than the least of the Apostles. Peter in a blinding flash of self-revelation when confronted with the ineffable purity of Christ can only cry out, 'Depart from me, for I am a sinful man, O Lord.' From Genesis to Revelation the Bible abounds in comfort for men who shrink from offering to God the poor, soiled fragments of their integrity. There is a fragrance in these promises that disarms our hesitations and calls forth in the end undreamed-of loyalties. 'The bruised reed He shall not break; the dimly burning wick He shall not quench.' 'Him that cometh to me I will in no wise cast out.' Let the poorest and unworthiest of us hold God to His word.

---

First Sunday after Epiphany

## The Spell of God's House

By the Reverend Arthur A. Cowan, D.D., Edinburgh

'They found him in the temple.'—Lk $2^{46}$.

A Jewish boy was adolescent at the age of twelve, and a year later he usually became 'a son

of the law,' *i.e.*, took the religious vows of an adult. Jesus was twelve when He accompanied Joseph and Mary to observe the Passover at Jerusalem, and the deeper thoughts and larger obligations of maturity were dawning on Him. The Holy City, the Temple and the worshipping crowds accelerated His religious development. The spell of God's house speeded up His growing awareness of God's character and claim.

Different men have felt this spell in their own way. In *Rob Roy* an English visitor describes how he arrived at Glasgow Cathedral after the Sunday service had begun and how he was impressed by the Presbyterian worship in which everyone took a share : ' The sound of so many voices . . . affected me with a sense of sublimity.' Then a letter in *The Spectator* recalls Dr. Joad's acknowledgment that it was the beauty of English Parish Churches and Lincoln Cathedral that set his feet back on the road to the Christian faith he had abandoned.

Such is the spell of God's house, and Jesus was thrilled by the national centre of worship, which He was beginning to recognize as His Father's house.

But why did Jesus tarry behind at Jerusalem ? He was not showing selfish unconcern about His parents' peace of mind. Some young people get so engrossed with their own interests that they have no conscience about those who are anxiously waiting for them as arranged and who grow alarmed at their non-appearance. Carelessness about keeping appointments is often cruel, sometimes fatal, and it was not in character for Jesus to disappoint Mary and Joseph, who trusted Him to be at the rendezvous at the right time. If He was missing now, it was not because of any dreamy self-centredness which forgot the loving hearts expecting Him. Why then did He linger on in Jerusalem when the company of pilgrims started out for home ?

If anyone was at fault, it was not Jesus, but Mary and Joseph. Before their departure from the capital they might be visiting a relative or friend, or they might have some commodities to buy which were unprocurable in the country. For some reason Jesus probably lost touch with them in the crowded streets, and had no idea where they had got to. He could not go home among the other pilgrims without Joseph and Mary because He had promised to join them, and promises are made to be kept. So He must wait for them. But where should He go meantime ? Where did He most want to go, if not to the Temple ? He concluded that His parents would surmise at once the magnet that drew Him, and look for Him there. So He might as well improve the time and learn something more instead of hanging about idly. There were many questions which the teacher in the synagogue school at Nazareth could not answer, and now was His chance of putting these questions to the leaders of thought in the sacred city. That was why He went to the Rabbi's forum at the Temple, where students assembled to enquire about the truths of religion. Mr. Sholem Asch, in his novel *Mary*, suggests that Jesus made friends with one of the students, called Nicodemus, who took Jesus home with him, lodged Him for two nights, and showed Him his manuscripts and books which told of the future Messiah. Thus Jesus was faithful, and stayed on in Jerusalem till Mary and Joseph turned up. But Mary and Joseph took too much for granted, and made the mistake of travelling homeward a whole day without ascertaining whether Jesus was in the company before they started. Now they had to go back and make an agitated search for Him in the villages and then in the streets of the Holy City. But there was no sign of Jesus amid the novel attractions of the barracks, the circus, and the bazaars of Jerusalem, till at last the distracted couple caught sight of Him among the students in the Temple forum of the Rabbis. ' They found him in the temple,' much to their surprise. Luke says they ' were amazed,' because that was the last place they would have expected to find Him. They had no idea that God's house had cast such a spell over Him.

This reveals that hitherto Jesus had been a very natural boy, without any precocious piety. He had always been lovable, dependable, and reverent, but there was no aura of the religious prodigy about Him. He liked the open air, was interested in flowers, birds, animals and crops, fond of games too, and a lover of books, but He had never before made it clear that His master-passion was love for God. A lad who is growing up is reserved about the deeper tides of thought and feeling within. Parents are often unaware of the waves of enquiry in their adolescent children, and do not notice the youthful truth-seeking. Mary and Joseph were no exception to this, and were taken aback when the soul of youth expressed itself. They were astonished to find Jesus in the Temple, concentrating on questions about religion, probing the Scriptures and doctrines of His time, astonished, too, that the leading thinkers were impressed by the unusual intelligence of His interrogations and replies.

The spell of God's house created a turning-point in Jesus' life and awakened His self-consciousness. If it be asked, ' How and when did Jesus first know He was the Son of God ? ' the answer is that it was His visit to the Temple in Jerusalem which first made Him aware of His nature and mission as the Son of the Divine Father. The adolescent was hearing God's call, becoming alive to His

unique kinship with God, growing up to His Divine vocation. A youth once apologized to Browning for his raptures over a fresh discovery in religion, but Browning reassured him : ' I never tire of sunrises.' No, indeed ! And this was a splendid sunrise in Jesus' mind. He did not apologize for it or make excuses for it. When His Mother reproached Him for worrying Joseph and her as to where He had strayed, He was astonished that she did not guess how the Temple had captivated Him. Where else should He be but in His Father's house ? He concluded that His mother would understand at once where to look for Him. Surely we could grasp to-day how a thoughtful, sensitive lad would be enthralled by his first visit to Westminster Abbey. On the walls of the chapter house of Westminster Abbey there is a long inscription worked in the tiles about the year 1260, and it begins : ' As the rose is among flowers, so is this house among other houses.' Jesus was fascinated by the Temple, and felt it to be the most wonderful place, the place where He belonged, where His Father's business was done, which claimed Him as the devoted Son. ' As the rose is among flowers, so is this house among other houses.'

There is a twofold message in all this. Firstly, under the spell of God's house, Jesus answered God's call early, in His adolescent years. People should harness themselves to God's cause when they are young, and they have Jesus' example of youthful self-commitment which beckons them to follow. Secondly, it is under the spell of God's house that the old and the young find each other. People often complain that they lose their young folks when they are growing up, and get out of touch with what the new generation is thinking and feeling. Even good people like Mary and Joseph did not understand their son till ' they found him in the temple.' It is in church that fathers and mothers and their families discover one another's real longings, share their deepest life, and find the way to one another's hearts.

---

SECOND SUNDAY AFTER EPIPHANY

## Encounter

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW

' And Jacob was left alone ; and there wrestled a man with him until the breaking of the day.'—Gn $32^{24}$.

The Bible story tells how Jacob had married and prospered in Paddan-aram, among strangers who envied him and matched his cunning with their own. Then the time came when he longed for the land of his fathers and began the trek back to Canaan.

But in the middle of his pleasant plans for return a long-buried, unhappy memory is brought again to mind. He had tricked his brother Esau out of his birthright. Since then he had been tricked himself by others, so perhaps he understood better now what Esau's feelings must have been. Fear, therefore, seized him when he heard that his brother was advancing to meet him at the head of four hundred men. Did Esau mean to take a late and deadly revenge ?

Characteristically Jacob makes wily plans. First, he arranges for a splendid procession of gifts calculated to soften an angry man's heart. Then he divides his retinue into two bands, so that, if it came to the worst, one of them might chance to escape. Nor does he, as a religious man, forget to say a prayer. He makes a better prayer, indeed, than one recorded of his youth, with no bargaining in it this time, just the acknowledgment that he is unworthy of all God's mercies, and a petition for deliverance.

He can do or think of nothing more ; and so, with an anxious mind, he sets his family across the ford Jabbok. Then, moved by some curious impulse, he turns back alone in the midnight gloom. The noise of the caravans dies away along the trail, and he stands solitary under the silent stars. Suddenly Jacob feels that he is not alone. A hand is laid upon him. He wrestles in the darkness with a ghostly antagonist until at the breaking of the day he is vanquished and then blessed.

Primitive touches cling to the story from a time when men believed that ghosts vanish with the dawn. Yet Hebrew genius has made it a story that still haunts the imagination of mankind. Every man understands that the wrestling represents a spiritual struggle. In the midnight conflict Jacob's soul was born again. He had encountered God. ' Jacob called the name of the place Peniel : for,' he said, ' I have seen God face to face.' And the struggle left a mark on Jacob. The sinew of his thigh was touched and shrank, so that as he crossed the ford in the morning he walked lame. A man may not be made smarter for the world's work by a deep religious experience. He may have less assurance, more scruples, go slower in his concern to be fair and kind. What matter if his feet be in the way everlasting !

This ancient description of religion as an encounter with God is not out of date. The word ' encounter ' has in fact become quite recently, like that queer word ' existential,' a catchword in theology. Encounter with people, philosophers are saying, is the most real thing in experience, more real than solid matter. Matter can be

weighed, analysed, and put to use, yet the deepest scientific investigation seems to dissolve it into a misty dance of imaginary particles or waves, moving in a cloud of mathematical equations. To meet a person is to be up against something more real than matter. A person confronting us has just to be recognized as an existence as real as our own. To encounter another person is the most rock-bottom experience we have. To communicate with him, to share or oppose his thoughts, feelings, purposes goes to make our own existence. Communication between persons is the very stuff of life. And nothing can give our existence security and peace unless to these encounters with people we add the encounter with the living Eternal God.

How, then, does man encounter God ? Among many ways on record one is through the vision of beauty in Nature. Kagawa, the heroic Christian saint of Japan, has said that the verse in Scripture that converted him was Jesus' word, 'Consider the lilies, how they grow.' One who was slowly dying of a very miserable disease, looking through her window at a sky in which the richest colour was lighting up the smoky city atmosphere with glory, said to me hesitatingly, 'It seems to make one sure, even in the face of pain and death, that there is a God.'

So in the Bible, doubting and troubled Job, after listening to the long recital of the wonders of creation, says, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.'

Another way by which men often truly encounter God is in the symbols of a venerable religious tradition. One of the Psalmists says, 'We have thought of thy loving-kindness, O God, in the midst of thy temple.' Another says, 'My soul longeth, yea, even fainteth for the courts of the Lord.' Another, after describing the doubts that disquieted him as he watched the wicked prosper, says, 'It was too painful for me; until I went into the sanctuary of God.' And as the Jews felt about Zion, many have felt in other days about cathedrals, and about little churches and meeting-places hallowed by memories and traditions of worship. The familiar words of Bible, Prayer Book, and Hymnal have power to awe and uplift the soul; and the decorated ceremonial of a liturgy may mediate an encounter with the Unseen and Eternal.

It is right also to recognize that while most plain folk have little time or inclination or perhaps capacity for philosophic study, many great thinkers have encountered God as they brooded over the deep problems of knowledge, and the mysteries of pain and evil, and sought to understand the meaning and purpose of life. As those dwelling safely in a beleagured city honour those who man the ramparts, simpler souls should acknowledge their debt to thinkers who grapple in lonely study and reflection with the fears and perplexities that might invade and darken any mind.

The burden of the story of Jacob is, however, that because God is a God of righteousness the place of encounter with God is a man's own conscience. Jacob's struggle was the embodiment of an idea new to him, namely, that God might be against him. Some people think Providence is an ally on whom they can always count. The pompous egoist in the novel of that name could not conceive that he might ever be left looking ridiculous. 'He counted,' says Meredith, 'on the fidelity of the powers above.' To Jacob, with his fresh sense of guilt about the swindling of his brother Esau, comes the frightening thought that God may be his enemy. 'What is thy name?' asks his ghostly adversary. 'Jacob,' he confesses; that is, supplanter, trickster; an ugly name, and he admits that, youth and man, he has lived down to that label and cut a pretty mean figure. Is God then friend or foe ? Is God a confederate in all his schemes ? Or were the checks and disappointments that sometimes defeated his ingenuity more than accidents ? Is this grip, from which he cannot wrestle free, the hand of God ?

What was it that turned the bitterness of defeat and the twinges of shame into the rapture of self-surrender, and made him sure that to be overcome by God was to be blessed ? There is no logic here any more than in the Psalmist's word, 'A broken and contrite heart, O God, thou wilt not despise.' The break-down of self-righteousness opens the way to a new kind of humble confidence in God's mercy. Jacob clings to his conqueror with the passionate prayer, 'I will not let thee go, except thou bless me.'

> Yield to me now for I am weak,
> Yet confident in self-despair.
> Speak to my heart, in blessing speak
> Be conquered by my instant prayer.

Religion is not the discussion of religious problems, it is a meeting with God. God is a person whom we encounter. 'Man's relation to God,' said Principal Denney, 'is in the last resort a moral relation, and there can be no relation more intimate.' Because that is true, the encounter with God is bound to end either in judgment or in forgiveness, either in despair or in salvation.

While there may be talk of various ways along which God comes to meet man, there is just one about which to preach. In Jesus Christ a man encounters more than another fellow-man; he encounters God. One result is to awaken con-

science, as when Peter said, 'Depart from me; for I am a sinful man, O Lord.' But another result is to become aware of Divine forgiveness, like the weeping woman who heard the words, 'Thy faith hath saved thee; go in peace.' Encounter with God is the theme of Old Testament and New, the language of the latest theology, the keynote of the simple gospel. The deepest Christian experience is when encounter with God is felt in this personal encounter with Christ. Has any one missed it, avoided it, forgotten it? Let him seek it, renew it. Jesus is not far away. He is here.

# Contributions and Comments

## Jesus and the Symbol of the Child (Luke ix. 46–48)

In Mk $9^{33-35}$ the dispute about greatness, with the Lord's final word upon it, is easily separable from the incident of the child which follows (*vv.* 36–37), although Mark has himself connected the two passages.

Matthew ($18^{1-5}$), as well as Luke, has taken the two together by removing the Lord's final word on greatness to a position near the end of the child incident, and has in his customary manner filled out the child incident with material which brings out the meaning of his source. Thus he writes ($18^{3-4}$) '. . . if you do not turn and become like children, you will not enter the kingdom of the heavens. Who then humbles himself like this child, he is the greatest in the kingdom of the heavens.' Thus Matthew leaves us in no doubt as to his view of the significance of the child; and he has warrant for this interpretation, for it is apparently that given in the famous passage about the Lord and the children at Mk $10^{13-16}$, for there Mark reports Jesus as saying, 'I tell you truly, whoever does not accept the kingdom of God as a child shall not enter into it' (*v.* 15).

In this latter case Matthew ($19^{13-15}$) omits these words, but we have just seen (from Mt $18^{3-4}$) that this is certainly not because he disagrees with this interpretation, and therefore may well be because he has already used it. Luke, in his parallel to Mk $10^{13-16}$, follows Mark closely (Lk $18^{15-17}$) except in omitting, characteristically, Mk $10^{16}$ with its description of the Lord taking the children into His arms. He repeats verbatim (*v.* 17) the saying in Mk $10^{15}$ quoted at the end of the last paragraph. We have seen that Matthew interprets these words as they are usually interpreted to-day, namely, 'whoever does not accept the kingdom of God in a childlike manner . . .' and this interpretation was taken a stage further in the Fourth Gospel, in which Nicodemus is warned of the absolute necessity of being born again (Jn $3^{3.5}$). This may well be the meaning intended by all three Synoptics at Mk $10^{13-16}$ and parallels, but it does not necessarily follow that this interpretation is correct for Lk $9^{46-48}$; here Luke has a curious alteration of Mk $9^{37}$ (Lk $9^{48}$), writing 'Whoever accepts this child in My name, accepts Me; and whoever accepts Me accepts Him that sent Me; for He who is junior among you all, he is the great one.' Part of this ('whoever accepts Me accepts Him that sent Me') is paralleled in the non-Marcan Mt $10^{40}$, Luke also having a non-Marcan saying of similar meaning at $10^{16}$: the last part is apparently parallel in meaning to Mk $9^{35}$, and if it were certainly Luke's parallel to that Marcan verse, it would be clear that Luke, like Matthew, has merely brought out the meaning of Mark in slightly different words. But the parallel may be apparent only: the clause at the end of the verse, from *ὁ γὰρ μικρότερος* to the end, recalls Lk $7^{28}$ = Mt $11^{11}$, part of Luke's non-Marcan material, and it may be that here, as elsewhere, Luke allows such material to influence his presentation of Mark. We have therefore to interpret Lk $7^{28}$. The usual interpretation of this passage, namely, that the least (Gk. lit. 'less' but 'least' would assume a known use of the comparative for the superlative) in the Kingdom of God is greater than John, is difficult; it acquiesces in a breaking-off of the Lord's words about John to make a general statement about the Kingdom, and in the supposition that John is not in the Kingdom at all, a very difficult doctrine too often glossed over when interpreting this passage, taking too literally Lk $16^{16}$ and in a way not borne out by the parallel Mt $11^{12}$. The thought is rather parallel to that of Jn $1^{30}$: Jesus is claiming that though John's junior—both in years and in service of the Kingdom—*He* (not some undefined person) is greater in that Kingdom than John.

This interpretation of $7^{28}$ makes it possible to understand $9^{48}$ more clearly: Jesus uses the child as a symbol of Himself because He was conscious both of being 'the great one' and yet of being in some sense a 'junior'; $7^{28}$ suggests that this was in relation to John the Baptist, the pioneer of the movement which Jesus made His own. If the whole passage Lk $9^{46-48}$ be read from this point of view, it appears that Luke has taken the dispute of the apostles as an occasion for arguing the pre-eminence of Jesus over John the Baptist, slurring over the fact that in his source the dispute was

as to pre-eminence among the apostles themselves, and thus once more showing his carefulness for their reputation.

ROBERT LEANEY

*Ripon Hall,*
*Oxford*

## Arabic and Old Testament Interpretation

THE editors of the famous Gesenius lexicon of the O.T. acknowledge their debt to the Arabic lexicographical works of Lane, Freytag, Dozy, and the Beirut Fathers. The extent of their indebtedness may be seen on almost every page of the lexicon. Experience has taught the present writer that Arabic is helpful not only for the right interpretation of Biblical words and for assigning the right derivation but also for the proper understanding of underlying ideas.

When the angel told Hagar that she was going to have a son, it would have been cold comfort to be told that Ishmael shall be 'as a wild ass among men' (Gn $16^{12}$). I believe that we should look for the right meaning of the epithet in the cognate Arabic where it is very common and is used to designate a chieftain among his people. Hagar was thus given the promise of a great and noble son and not a wild ass of a man. This verse from ancient Arabian poetry (taken from the Hamāsa of Abū Tammām) proves this to be the case:

In dhahaba 'Ayrun, faghayrun fi'r-rahti
When a wild ass (a chieftain) passes away,
The tribe has another in his place to sway.

**Wild Life in Arabian Poetry and in the Bible:** 'The Hind of the Dawn,' the name of some well-known song to the melody of which Ps 22 was intended to be sung, may seem a strange title to us, but not so in Arab poetry and song. Sir Charles Lyall tells us that 'the wild kine, a species of bovine antelope, and the deer, the white antelope; both of these are among the most frequently mentioned wild creatures of the desert.' (*Ancient Arabian Poetry*, 117.)

Dhu'l Rumma, the last Bedouin poet (A.D. 735), says this in one of his odes:

In my relations with Maya, I was like the man
Who coming upon a gazelle at dawn,
Only succeeds in frightening it away.

Labid, a Bedouin poet of the latter half of the sixth century, beginning his ode lauding his riding camel 'introduces by way of comparison two wonderful pictures of animal life. In the former the onager is described racing at full speed over the backs of the hills when thirst and hunger drive him with his mate far from the barren solitudes into which they usually retire. The second paints a wild cow, whose young calf has been devoured by wolves; sleeping among the sand dunes through a night of incessant rain. At daybreak "her feet glide over the firm wet soil." For a whole week she runs to and fro, anxiously seeking her calf, when suddenly she hears the sound of hunters approaching and makes off in alarm. Being unable to get within bowshot, the hunters loose their dogs but she turns desperately upon them, wounding one with her needle-like horn and killing another.' (R. A. Nicholson, *A Literary History of the Arabs*, 120.)

All this matches the fine pictures of wild life in the Book of Job. The desert singer like the inspired poet in Scripture rejoices in the mystery and wonder of the wild life around him, but the latter with a more seeing eye exults in addition in the good and glorious maker of all things.

'Knowest thou the time when the wild goats of the rock bring forth . . . ?'
'Or who hath loosed the bands of the wild ass . . . ?'
'Will the wild ox be content to serve thee . . . ?'
(Job $39^{1-9}$.)

**Syntax and Idiomatic Peculiarities in Arabic and Hebrew.** One peculiarity of Arabic is that some verbs and nouns stand for things and their contraries. Thus 'Maulā,' master as well as a freed slave and client. Lane gives the following examples: 'Jauna' means black and white; 'Jalal,' means great and small. A striking example from the O.T. is the Hebrew word 'Ḥesed' which generally means goodness and kindness except in two instances where it means shame and reproach (Lv $20^{17}$ and Pr $14^{34}$). Another example is the Arabic word 'Didd' meaning contrary and opposite but also the like or equal. 'A help meet for him' (Gn $2^{18}$) means literally over against; the word 'neged,' which is here used with a preposition means: in front of, hostile to, and to the mortification of (cf. Ps $23^{5}$ and Hos $7^{2}$).

'Eyes red with wine' (Gn $49^{12}$), Heb. 'Hakhlili,' has puzzled commentators for being a strange eulogy. The difficulty is resolved if we recognize in the Hebrew word the Arabic 'Kuḥl,' by transposing the first two letters; 'Kuḥl' being the antimony powder used for staining the eyelids to give the eye an unusual sparkle. We should then get this: 'Dark eyes more sparkling than wine.'

'Between the two evenings,' the literal meaning of a phrase in Ex $12^{6}$, was the time fixed for the killing of the Passover sacrifice. The phrase is usually taken to mean between sunset and dark, but this is unsatisfactory, as this would mean hardly any time at all in the East where there is so little twilight. According to Arabic usage, a dual may be formed from *one* of two objects constantly associated which shall designate both

these objects: 'Al-qamarān,' lit. the two moons, means the sun and moon. 'Al-mashriqān,' lit. the two easts, means east and west. Here, too, the Hebrew 'Bayn ha-'arbayim,' lit. the two evenings, probably means between the rising of the sun and the appearance of the crescent moon. The Aramaic rendering by Onkelos, between the two suns, fits in with the Arabic idiom.

Arabic syntax is helpful in explaining such an apocopated sentence as Ps $27^{13}$, which has been completed in our version by added words in brackets: '(I had fainted) unless I had believed to see the goodness of the Lord in the land of the living.' According to Arabic grammar hypothetical sentences may omit the apodosis if the context suggests it. We thus have this: 'If a bracelet wearing (lady) had struck me . . .' (scil., I could have borne it).

Among rhetorical figures in Arab poetry and the Qur'an is 'Iltifat' (apostrophe), which exhibits the peculiarity of transferring without warning from the third to the first person or vice versa. (*A Tenth Century Document of Arab Lit. Theory and Criticism*, by Professor G. E. von Grunebaum.) We have an example of it in Neh $10^{31}$: '. . . . and (they) entered into a curse and into an oath to walk in God's law . . . and to observe and do all the commandments of the Lord, our Lord . . . and that we should not give our daughters unto the people of the land.' Here is an example from the Qur'an ($19^{91}$): 'They say: "The God of Mercy hath gotten offspring." Now have you done a monstrous thing!'

**Old Arabian Votive Offerings.** The ancient Arabians before Islam had a votive offering called the 'Atīra. A man would promise the gods a sheep or a goat if he got his heart's desire. But when the offering became obligatory and he found himself unwilling to sacrifice an animal of the flock, he would go out and bring in a gazelle which he offered up instead of one of his own animals. It may well be that some kind of an 'Atīra lies behind the story of Isaac who ordered Esau to take his bow and quiver and bring in some venison for Isaac to eat before the Lord. But as a result of the deception practised on him, he ate before the Lord a kid from his own flock.

It seems to me that we have the same 'Atīra, in the plural form, in the Hebrew 'Atarai of Zephaniah $3^{10}$, which is translated 'my suppliants,' and is marked by Gesenius as dubious because it makes no sense. If this is the 'Atīra offering it would fit in with the 'Minha' offering of the second hemistich.

**Arabian Heroic Songs.** 'Zebulun was a people that scorned (jeopardized, A. V.) their lives unto death' (Jg $5^{18}$). This sentiment is very common in Pre-Islamic poetry where nothing is so much sung about as 'courage and resolution, contempt of death and fear of dishonour.' To quote only one verse from the Ḥamāsa:

In a foray, our faces we expose to the thrust of a lance,
But will not have insults thrown at us.

One cannot even begin to compare Deborah's song of Judges ch. 5 with the grand but mostly godless Arabian odes, and yet on the human level they have much in common. Deborah's song refers to several old Arabian ideals. One is to battle for glory (*v.* 21), 'O my soul march on with strength.' 'Oz' is the Arabic 'Izz' which is power, glory, and conquest rather than just strength. We hear the clash of armour and the prancing of steeds in *v.* 22. Another Arabian virtue is generosity and hospitality: 'She brought forth curds in a lordly (or capacious) dish' (*v.* 25). And here we have some satiric verse, the Arabian 'Hijā'' (*vv.* 28–38). The unlikeness as between Deborah's song and the Arabian odes is seen in the fact that the Arabian odes declare man to be the helpless victim of a blind fate; picturesquely described as 'khabṭa ashwā,' the kick of a blind camel; and where a man prays to be cut down on the field of battle rather than suffer decrepitude and want of honour; and where a father wishes to see his baby girl dead rather than the prospect of seeing her alone and helpless in a cruel world. The song of Deborah is part and parcel of the old dispensation, and like the old is not as Christly as we should wish it to be, and yet God is known here as He is not in the Arabian odes, and man is not alone, for God is with him.

MORRIS SIGEL SEALE
*Beirut*

# Recent Foreign Theology

**The Testaments of the Twelve Patriarchs.** A Dutch dissertation, written in English, is devoted to the study of the Testaments of the Twelve Patriarchs.[1] It is written by M. de Jonge, who did part of his work under the direction of Professor T. W. Manson in Manchester, during his tenure of a scholarship from the Holland Scholarship Trust. In it the author examines from a text-critical and from a form-critical point of view the common theory that the Testaments are a Jewish work into which Christian interpolations have been introduced. He reaches the conclusion that the theory is without basis, and that the Testaments should

[1] *The Testaments of the Twelve Patriarchs* [1953]. Privately printed by Van Gorcum & Co., and distributed through Manchester University Press; 18s.

be regarded as a Christian work which utilized older Jewish material. He then dates the Testaments *c.* A.D. 200, and thinks they are a source for our knowledge of the beliefs and interests of the Christian Church in that age. The whole is an excellent scholarly work, based on minute examination of the texts in their known MSS. and translations, and with wide knowledge of the modern literature about them, and no future student of the Testaments can afford to neglect Dr. de Jonge's arguments. Some hesitation may be felt about his conclusions, however, since—too late to be of use to him—it was announced that fragments of the Testaments have been found in the neighbourhood of the Dead Sea.[1] We need to await further information about the fragments, and the text to which they bear witness, as well as the evidence for the date of their deposit and the nature of the other texts found with them, before we can say how far they will tell against Dr. de Jonge's conclusion.

---

**The Jerusalem Bible.** Four new volumes of the Jerusalem Bible, issued under the direction of the Dominican Fathers in Jerusalem, and making a total of forty volumes so far issued since the War, have appeared together.[2] R. de Vaux, the head of the Jerusalem School, is the editor of the Books of Samuel.[3] J. Trinquet deals with Habakkuk, Obadiah, and Joel.[4] He utilizes the so-called Habakkuk Commentary found amongst the Dead Sea Scrolls in his commentary on the first book. Dom H. Duesberg, whose major work on the Wisdom Literature, *Les Scribes Inspirés*, appeared in two volumes shortly before the War, and P. Auvray have prepared the commentary on Ecclesiasticus.[5] Finally, R. Leconte is responsible for the volume on the Catholic Epistles.[6] As in all the volumes of this series we have brief introductions, followed by a new translation of the text, with a short commentary standing beneath. The authors are well acquainted with modern work, though they do not accept all the latest views that have been propounded. Variety of sources are recognized in Samuel, and a different author is assigned to Joel 3 f. from the author of 1 f. But there is caution in regard to the cultic liturgy view of Habakkuk, and there is an unwillingness to dissect the Book of Joel into fragments. In all the volumes the translation is the principal thing, and the editors have been allowed freedom in restoring the original text where strong grounds for doubting the originality of the Hebrew or Greek text exist. Their justifications of variations from the Massoretic or Received Text stand immediately beneath their renderings. In Ecclesiasticus naturally use has been made of the Hebrew text recovered more than half a century ago; in other places use has been made of the ancient versions, or of conjectural emendations, in appropriate cases. In Is $14^{41}$ a rendering based on the manifestly superior Septuagint translation has gone into the text, and so also in 1 S $6^{19}$. It may be noted that the American RSV follows the Septuagint in the former case, but only partially in the latter, whereas the Chicago Bible, like Father de Vaux, more boldly accepted the preferable reading. Despite the brevity of the comments possible within the limits of this series, these volumes have real importance for their wide dissemination of the fruits of Biblical scholarship.

[1] Cf. *The Biblical Archaeologist*, xvi. [1953] 17.

[2] These volumes are all published by Les Editions du Cerf, Paris.

[3] *Les Livres de Samuel.* Fr. 660.

[4] *Habaquq, Abdias, Joël.* Fr. 270.

[5] *L'Ecclésiastique.* Fr. 600.

[6] *Les Epitres de Saint Jaques, Saint Jude et Saint Pierre.* Fr. 315.

---

**Allegory in the New Testament.** Dr. P. A. van Stempvoort selected as the subject of his inaugural lecture as 'Privaat-Docent' in the University of Utrecht the allegory in Gal $4^{21-31}$ as a hermeneutic problem.[7] His lecture has now been published with an extensive documentation, covering a wide range of literature. The author dissents from Oesterley's view that Paul's use of Scripture is here hermeneutically beside the mark,[8] and after examining the relevant passages in the Old Testament and ancient methods of exegesis concludes that Paul goes his own way in exegesis, but is not without justification in finding a certain dynamic significance in the Old Testament. The Church had not worked out its hermeneutic terminology in the first century, and allegory was the equivalent of *ὑπόνοια*. To the Church the Old Testament was Holy Scripture, pointing to the Church, which was the child of Judaism, and since the hand of the same God was seen throughout correspondences were to be expected. There are, however, limits to the use of this method of exegesis, which speedily becomes eisegesis, and its homiletic value is to be distinguished from its logical or theological value.

---

**Festschrift for Professor Alt.** One of the most original and stimulating of living German Old Testament scholars, with a wide range of learning, is Professor Alt, of Leipzig, whose seventieth birthday has been marked by the publication of a volume of essays in his honour, under the title

[7] *De allegorie in Gal.* 4: 21–31 *als hermeneutisch probleem* [1953]. Callenbach, Nijkerk; Fl. 1.25.

[8] Cf. *Record and Revelation* (ed. by H. Wheeler Robinson), 412.

*History and Old Testament.*[1] The essays are ten in number, all in German with the exception of Albright's. The longest is by E. Edel, on some texts relating to the matrimonial alliances of Pharaoh Rameses II. Other essays which pass beyond the Old Testament itself, though of interest to Old Testament students, are those of W. F. Albright, M. Noth, and K. Galling. Albright writes on the tribal name Dedan and shows that it is known as the designation of nomads a thousand years before its earliest Biblical allusion, and long before its appearance in proto-Arabic inscriptions. Noth writes on Mari and Israel, with particular reference to personal names, while Galling writes on the god Carmel. Four essays deal more directly with Old Testament texts. These are by O. Eissfeldt, K. Elliger, L. Rost, and W. Zimmerli. Eissfeldt discusses the date of Ps 80, and assigns it closely to a date between 727 and 724 B.C. Elliger examines part of Ezekiel's description of the Temple (Ezk $42^{15ff.}$) in the attempt to recover the plan of the prophet, and offers his reconstruction in a drawing. Rost studies the passage dealing with Noah as a vine-grower (Gn $9^{18ff.}$). Zimmerli's paper, which is longer than all save Edel's, deals with the phrase 'I am Yahweh' and its significance. Two of the essays pass over into the New Testament. These are by F. Baumgärtel and G. von Rad. Baumgärtel's deals with the Old Testament event as *Heilsgeschichte*, and argues that its significance in this respect cannot be fully perceived without the New Testament. He repudiates typology, but insists that the Old Testament leads to the New, without which its meaning cannot be wholly apprehended. Von Rad devotes himself to the literary form of 1 Co $13^{4-7}$ and its *Vorgeschichte*, especially with reference to some passages in the *Testaments of the Twelve Patriarchs*. The volume contains a bibliography of the writings of Professor Alt, prepared by K. H. Mann, and the whole forms a worthy tribute to a distinguished scholar.

*Manchester University* H. H. ROWLEY

[1] *Geschichte und Altes Testament* (Beiträge zur historischen Theologie, No. 16) [1953]. Mohr, Tübingen; DM 36.00, or bound 39.60.

# Entre Nous

### The Eyelids of the Dawn

If a man is educated at Eton and at Balliol College, Oxford, if he then serves the Church for twenty years in India, if during some of these years he lived in the closest communion with the Indian way of life and in friendship with Gandhi, if he then comes back to this country and makes close contact with the Oxford Group, if, quite unexpectedly, he becomes chaplain of Bryanston School, and if finally he is chaplain to the Lee Abbey Community, he is bound in such a varied life to amass more than enough material to write a fascinating autobiography. Jack C. Winslow has done just that in *The Eyelids of the Dawn* (Hodder and Stoughton; 10s. 6d. net).

The Indian is characteristically longing for salvation. The neck of Siva, the god, is always coloured blue because it was stained by the stream of poison that he drank to save mankind, and the Tamil poet looks to Siva and sings:

Thou mad'st me thine, did'st fiery poison eat,
Pitying poor souls,
That I might thine ambrosia taste,
I, meanest one!

The Indian proverb has it, 'I came to Benares. I came to Allahabad. I bathed, but my sins came away with me.' Keshab Chandra Sen, the leader of the Brahma Samāj, said of Christ, 'The mighty artillery of His love He levelled against me, and I was vanquished and fell at His feet.' Mr. Winslow tells of the conversion of Tilak, the great Marathi poet. It began when he travelled in a train with an Englishman who welcomed him with a smile instead of resenting the presence of an Indian. They talked and the Englishman gave him a copy of the New Testament and urged him to study it, telling him that if he did, within two years he would be a Christian. Tilak thought it a mad prediction. But, remembering the Englishman's courtesy, he read the book. 'I could not tear myself away,' he said, 'from these burning words of love and tenderness and truth.' Exactly two years later to a day he was baptised into the Christian Church in Bombay. The interesting thing is that the Christian courtesy of an unknown Englishman was the moving cause which brought Tilak into the Christian faith.

Mr. Winslow began to see in India that two things were wrong. Missionary though he was, he was really separated from the Indians. He wore different clothes and lived a different life. He also began to see that a great deal of the trouble was, as Sundar Singh said, that 'we were offering the water of life to India in a Western cup, and India was reluctant to drink.' Christianity was presented in Western music, liturgy, and prayers. One of the features of India in the old days was the *ashram*. The *ashram* was the home of a sage, where with a few disciples he meditated and thought and prayed. They lived together with

God and then went out to preach. Mr. Winslow founded such an *ashram* where Englishmen and Indians learned from each other. There are now more than twenty *ashrams* and their influence is incalculable.

This is a fascinating book, written by a man who has lived a full life and emerged with a lovely charity and faith. WILLIAM BARCLAY

### 'We Glory in Tribulations'

The great joy with which many Christians in Communist countries welcome the test of their faith is well illustrated by the words of a young pastor who was imprisoned for a period during the Church struggle in Eastern Germany in 1953. He writes :

'Let me say clearly to start with, it is a good and precious thing to preach here in the East that Jesus Christ alone, Lord and Saviour, refreshes the weary and the suffering, and that He has found the lost and the strayed ; no one can snatch them from His hands or take from them the peace which their Almighty Father gives. . . . As Hitler came to power, all the stars of the bourgeois world lost their brilliance one by one, and many a citizen discovered with amazement the little light of the Gospel. Here among us in the East the old stars never came out again. A new (communist) religion, claiming the whole universe as well as the inmost conscience of men, is being proclaimed from the rooftops and in the smallest rooms. Yet the . . . years we have been hearing it have only been able to make us more sure of the truth of God, and more sustained by it. . . . It is our growing experience that God's word is like a hammer which smashes the greatest rocks. Who can but rejoice at the chance to be there ?' [1]

### Listening to Others

Those who read the 'Letters and Papers from Prison' of Dietrich Bonhoeffer will acquire eagerly *Life Together*—a volume of spiritual counsel prepared before his imprisonment. It throws further light on the heroic spirituality of Bonhoeffer of whom an English officer wrote: 'He always seemed to me to diffuse an atmosphere of happiness, of joy in every smallest event in life, and of deep gratitude for the mere fact that he was alive.' (After imprisonment in Buchenwald, Bonhoeffer was hanged in April 1945.) The book is published by the S.C.M. Press at 4s. 6d. (paper covers).

'The first service that one owes to others in the fellowship,' Bonhoeffer says, 'consists in listening to them. . . . He who can no longer listen to his brother will soon be no longer listening to God either ; he will be doing nothing but prattle in the presence of God too. This is the beginning of the death of the spiritual life, and in the end there is nothing left but spiritual chatter and clerical condescension arrayed in pious words. One who cannot listen long and patiently will presently be talking beside the point and be never really speaking to others, albeit he be not conscious of it. Anyone who thinks that his time is too valuable to spend keeping quiet will eventually have no time for God and his brother, but only for himself and for his own follies.' [2]

### Luke ix. 46

" There arose a controversy among them, which of them should be the greatest." Perhaps we do not bear in mind enough that no Christian community ever comes together without this thought immediately emerging as a seed of discord. . . .

'It is vitally necessary that every Christian community from the very outset face this dangerous enemy squarely, and eradicate it. . . . There are strong persons and weak ones. If a man is not strong he immediately claims the right of the weak as his own and uses it against the strong. There are gifted and ungifted persons, simple people and difficult people, devout and less devout, the sociable and the solitary. Does not the ungifted person have to take up a position just as well as the gifted person, the difficult one as well as the simple ? And if I am not gifted, then perhaps I am devout anyhow ; or if I am not devout it is only because I do not want to be. May not the sociable individual carry the field before him and put the timid solitary man to shame ? Then may not the solitary person become the undying enemy and ultimate vanquisher of his sociable adversary ? Where is there a person who does not with instinctive sureness find the spot where he can stand and defend himself, but which he will never give up to another, for which he will fight with all the drive of his instinct of self-assertion ? . . . It is the struggle of the natural man for self-justification. He finds it only in comparing himself with others, in condemning and judging others. Self-justification and judging others go together, as justification by grace and serving others go together.' [3]

[1] Quoted from *Social Questions*, an Ecumenical Survey prepared under the auspices of the World Council of Churches, p. 54.

[2] *Life Together*, 87.

[3] *Ibid.*, 80.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

# Study at Home for a DEGREE

No matter what your position or prospects, a University Degree is a good thing to have. You can obtain a London University Degree without "going into residence": it is necessary only to pass three examinations (in some cases, *two*). You can prepare for these AT HOME AND IN LEISURE HOURS with the experienced help of Wolsey Hall (founded in 1894). Conducted by a staff of over 100 Graduate Tutors, Wolsey Hall Courses have enabled thousands of men and women to graduate, thereby increasing their mental abilities, widening their outlook and raising their status.

• **WRITE FOR PROSPECTUS** to C. D. PARKER, M.A., LL.D., Director of Studies, Dept. GB 85,

**WOLSEY HALL, OXFORD**

# JAMES THIN

BOOKS ON THEOLOGY

New and Secondhand
English and Foreign

★ ★ ★

Available free on request

**CATALOGUE**

of books on

THEOLOGY & PHILOSOPHY

★ ★ ★

**British books are Inexpensive**

★ ★ ★

Whatever book you may want

ASK **JAMES THIN**

Bookseller and Publisher to the University
SOUTH BRIDGE EDINBURGH

# ESSENTIALS FOR A LIVING CHURCH

A STUDY OF SCRIPTURE AND TRADITION

By JAMES GRAY, M.A. 3s. 6d., *postage* 2d.

THE SHATTERED CROSS: the many churches and the one Church. *6th edition.* Wm. Robinson. 3s. 6d. *Postage* 3d.

THE BEREAN PRESS, 20 Brighton Road, BIRMINGHAM 12

# Distinctive Printing

**WILL ALWAYS APPEAL!**

We shall be pleasad to submit suggestions for your PRINTING and PUBLICITY REQUIREMENTS

*Write for particulars now to*

**MORRISON & GIBB Ltd.**

*PRINTERS* • *BOOKBINDERS*
TANFIELD, EDINBURGH

**W. & A. K. JOHNSTON & G. W. BACON LTD.**

*LITHOGRAPHERS* • *MAP PRINTERS*
EDINA WORKS, EASTER ROAD, EDINBURGH

**EPWORTH SECONDHAND BOOKS**

Established 1747

*Specialists in Theological Books*

*ENQUIRIES INVITED*

25-35 CITY ROAD, LONDON, E.C.1

**THE VISION AND MISSION OF JESUS**

By Professor ARTHUR H. CURTIS, M.A., B.D.
The Selly Oak Colleges, Birmingham

A Literary and Critical Investigation into the Consistency of the New Testament Vision and Teaching of the Rule of God and into the Origin and Basis of the Christian Mission. 27s. *net*

'A most unusual and suggestive study . . . a book that breaks new ground.'—*London Quarterly and Holborn Review*

38 GEORGE ST. EDINBURGH 2 T. & T. CLARK

WHEN WRITING TO ADVERTISERS PLEASE MENTION *THE EXPOSITORY TIMES.*

# *We are particularly rich*

in sound, evangelical, beautifully scholarly New Testament work at the present time. Professor Hunter of Aberdeen continues to lavish on his wide circle of readers on every continent the fruits of his zeal and scholarship. His latest work (1) has been acclaimed as 'lucid', 'evangelical', 'most helpful'. We are proud also to have produced, in a fine translation by Professor S. H. Hooke, Professor Jeremias' book on the parables (2). Professor Jeremias' thorough acquaintance with British as well as German scholarship makes it possible that this post-form-critical work will become a standard work here as it already is on the Continent.

In our Studies in Biblical Theology we continue to supply work by scholars of every land and Church. Mr. Fuller is an Anglican, and in his essay (3) he carries on the discussion which was raised by Professor Bultmann's work. The late Théo Preiss of the French Reformed Church left among his papers a great many essays and fragments, and we have gathered together the material from *Le Fils de l'Homme* specifically relating to New Testament themes (4).

The Library of Christian Classics moves on with ponderous strength (5). We have now published eight of the projected twenty-six volumes.

But we do not neglect either the great work of the past, or the need for briefer more popular work. The current book in the Book Club is by an Anglican scholar, and it should be of special interest to Scottish readers (6). The last book we wish to mention (7) has reached the status of a minor classic and has the melancholy privilege of including, as a new foreword, what must be amongst the last writings of the late Donald Baillie.

(1) INTERPRETING PAUL'S GOSPEL by A. M. HUNTER, 10s 6d net

(2) THE PARABLES OF JESUS by JOACHIM JEREMIAS, 16s net

(3) THE MISSION AND ACHIEVEMENT OF JESUS by REGINALD H. FULLER, 8s net

(4) LIFE IN CHRIST by THÉO PREISS, 7s net

(5) ALEXANDRIAN CHRISTIANITY—Selections from Clement and Origen edited by HENRY CHADWICK and J. E. L. OULTON;
NATURE AND GRACE—Selections from the *Summa Theologica* of Thomas Aquinas edited by A. M. FAIRWEATHER, 30s net each

(6) PORTRAIT OF CALVIN by T. H. L. PARKER, 7s 6d net (available to RBC members for 3s)

(7) THE FAITH THAT REBELS by D. S. CAIRNS, 9s net

SCM PRESS



THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post.* *Entered as Second-Class Matter 15th March 1929, at the Post Office, Boston, Mass., U.S.A.*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription including postage, 19s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

ADVERTISING DEPARTMENT—KING'S GATE ABERDEEN. *Rates—£10, 10s. per page; smaller spaces pro rata. 'Copy' to be received not later than the 6th of the previous month.*